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## INTRODUCTION

Teaching is one of the fundamental activities of members of the Church of Jesus Christ of Latter-day Saints. It is a prominent feature of the meetings of the priesthood quorums, of the activities of the ward teachers, and of the work of the auxiliary organizations of the Church. Practically all active members of the Church are called upon at some time in their lives to teach in some capacity or other. Every head of a family is required by divine commandment to teach the Gospel to his household.

Faith and reliance upon the Spirit of God are essential in all this work; but God requires of those who would serve Him all diligence and willingness to profit by every resource they can command. Some of these resources are provided by the auxiliary organizations of the Church; among them are the following teacher-training lesson plans. The blessings of the Lord will attend those who seek earnestly to qualify themselves for more efficient service as teachers in the Church organizations.

For a number of years the Deseret Sunday School Union Board has provided for teacher-training classes in connection with Sunday schools. Other organizations have recognized the need of similar training. In the interest of unity and economy of effort the matter was taken up by a joint committee representing all the auxiliary organizations of the Church. This committee, acting under direction of the Correlation Committee, recommended a plan of teacher-training. The

Correlation Committee, with the approval of the General Boards of all auxiliary organizations, offers this series of lessons. Officers of these organizations in all the Church should meet in their respective stakes and wards, and under direction of stake and ward authorities, organize teacher-training classes. That this may be accomplished most speedily, it is suggested that the Sunday school officers, since they are already engaged in this work, lead out in getting together all those concerned.

A competent class leader must be appointed, a time and place of meeting agreed upon, and enlistment secured of those who should attend; all, of course, with the approval of the proper authorities.

The following lessons have been prepared with the advice and co-operation of Prof. Milton Bennion and members of the Correlation Committee. Part One, "The Methods of the Master," deals appropriately with a few of the most fundamental methods of teaching religion. Part Two, "Helps in Teaching," deals mainly with the teachers' preparation for and conduct of class exercises.



## A WORD ABOUT OUR WORK

True teaching is the finest of the fine arts. It deals with the rarest of materials—the human mind and soul. It aims at the highest of results—the perfecting of the mental and spiritual powers of man. Its effects are immeasurable and eternal.

Other arts reflect life; teaching develops life itself. Other arts are wonderful in their scope and influence, but they can hardly be so profoundly vital, nor so lasting in their consequences. The painter touches the canvas with colors and produces an inspiring picture, but the colors fade with the years and the picture finally must pass away. The sculptor chips with deft fingers the faultless marble and makes it all but speak his thoughts, but the stone in time will crumble and the image perish. The musician pours out his heart in melody that thrills the listener, but the song dies away with the echoes into a sweet memory.

Not so with the teacher. He works neither with color nor marble nor yet with tones, but with living beings. He plays upon the harp strings of the human heart and sets its feelings vibrating, either in painful discord or with pleasing harmony. He cultivates the growing mind, training it to think clearly and keenly. He molds the plastic soul and leaves his imprint for good or ill on his pupils' lives forever.

This last mentioned phase of teaching is of especial concern to the teachers of the Gospel. It is their work to shape and inspire the soul of the divine spirit within them. Their business is to express itself, to guide the faltering footsteps of the human being into "the paths of righteousness for His name's sake;" and above all, to create in his heart such a living love of truth as will

make him constantly strive to radiate it through sensible, spiritual service for the uplift of humanity.

This was the work of Christ—the Master Teacher. His life was spent as a divine artist, striving to make men perfect as our Father in Heaven is perfect. The success of his teaching is to be measured only by the boundless scope of its influence, which has more than encompassed the earth and echoed down the centuries in the lives of billions of souls that have been renewed and strengthened and perfected by the magic power of His words and His own perfect life.

If any teacher would grow in skill to interpret and utilize the principles of the Gospel, he must follow in the footsteps of the Master. To know His methods thoroughly is to understand clearly all of the fundamental principles of progressive pedagogy. This being true, we might here dismiss our subject with this divine injunction from the Savior Himself: "I am the way, the truth and the life. Follow me."

But this is hardly sufficient for our present purpose. Even the clear words and the plain practices of our Master, the great Exemplar and Artist-Teacher, must be interpreted and translated through practical illustrations into the life of today, in order that we may appreciate their present significance and give them living application in our every day work.

For this reason we purpose, first of all, to make a brief survey of the methods of the Master as a foundational basis for the course; and, following this, to develop in a somewhat systematic order certain fundamental principles that are directly or indirectly connected with the essentials of true teaching as revealed in His work.

THE ART OF TEACHING  
PART ONE



# THE ART OF TEACHING

## PART ONE—THE METHODS *of* THE MASTER



### CHAPTER I.

#### ESSENTIALS OF SUCCESS IN TEACHING

“In Him was life; and the life was the light of men.”—  
John 1:4.

Much of the success of the Savior as a teacher was due to His divine personality. He was a born leader of men. As the Son of God He possessed the attributes of divinity, which gave His words an inherent impressiveness and made men listen to them with respect. He taught “as one that had authority, and not as the Scribes.”

But this was not all. Even Divinity itself must obey fundamental laws to succeed in any calling. The teaching work of the Savior is no exception to the rule. It was based on the same foundation stones on which all teaching must be founded to be successful.

In studying the elements that made the work of the Master so remarkably effective, five things at least stand out clearly:

1. He had a true love for God and God’s children.
2. He had a burning belief in His own mission to serve and save mankind.

3. He had a clear and sympathetic understanding of the inner hearts of humankind.

4. He had so keen a sense of relative values that he could readily separate the chaff from the wheat of religion.

5. He demonstrated daily his faith by living it consistently and courageously.

With these essential qualities, what other could He be than a divinely successful teacher?

Love of God's work and of the children of God is the first requisite to success in this labor of love. Otherwise, though one speaks "with the tongues of men and of angels," one is but "as sounding brass or a tinkling cymbal." No message can ring true unless it comes from a heart that thrills with truth. Children are quick to detect the false notes of insincerity. They are likewise keen to respond to genuine love and sympathy. And older people are but children grown. To be truly helpful to others we must be truly interested in their welfare.

To love sincerely the children of God is to love God himself. In the sweet story of "Abou Ben Adhem" is an instance that points this thought. When that good man awoke and found in his room an angel writing in a book of gold the names of those that loved the Lord:

"And is mine one?" said Abou. "Nay, not so."  
Replied the angel. Abou spoke more low,  
But cheerily still; and said, "I pray thee, then,  
Write me as one who loves his fellow-men."  
The angel wrote and vanished. The next night  
It came again, with a great awakening light,  
And showed the names whom love of God had blest—  
And, lo! Ben Adhem's name led all the rest."

If one thing more than another marks the life of the Savior it is His intense, yet sane, love for His fellow-men. In every act of His life He reveals His great-hearted solicitude for them. Particularly toward the weak and lowly were His sympathies shown. He bore their burdens, shared their sorrows, healed them of sickness, forgave them of their sins; and all the while with loving words of kindness He taught them most impressively the way of life and salvation. It is such a spirit as this that makes the true teacher. To have any profound influence on those we would lead to higher levels, we must be one with them in heart and soul; we must love all of God's children.

**A burning belief in the Gospel of Christ is the second essential that makes for success in our work.** Lacking such enthusiasm our teaching can hardly carry over convincingly into the hearts of our pupils. Every lesson in some measure must reflect the spirit of the day of Pentecost.

Religion is not so much a matter of fact as of feeling. It cannot be measured by any coldly intellectual process. There is in it "a light which never was on land or sea." This light of the Spirit, of the Holy Ghost, warms and quickens our inner souls, and opens our hearts for God's Spirit to enter. Many of these sweetest emotions of life cannot be explained in words: they are something like the tender afterglow of sunset—too delicate for even an artist's touch to express. Such is the silent satisfaction that follows sincere prayer, or the comfort that comes when one does a deed of loving kindness.

The testimony of the Gospel enters our hearts in much the same quiet way. It is a spiritual assurance

that satisfies the individual soul. That testimony can be radiated to others not through mere words, but through a medium of spiritual communication. This truth is suggested in the words of the Savior where He said: "The sheep follow him, for they know his voice."

With a living testimony of truth in his soul, the teacher, like a magnet, radiates a silent yet powerful influence into the souls of all who come in contact with his teachings. They are infused with the spirit he carries.

**Ability to separate the chaff from the wheat of truth is another essential of success in teaching.** The Master possessed the power to a remarkable degree. He wasted no time on the chaff of religion. His wrath often broke into righteous indignation over this sort of thing. He was constantly rebuking the Pharisees for their littleness—their excessive attention to empty formalities. "Woe unto you, Pharisees!" He said on one occasion, "for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God." He rebuked this tendency also as one of straining at gnats and swallowing camels.

Some attention to the outward forms of religion is right and proper. One cannot raise wheat without raising chaff. At the same time, wheat is not raised for the chaff. Order and system in any organization calls for certain respectful ceremonies, but the ceremony is not the main thing. It is the life-giving elements of religion that means most in our lives.

**Last, but by no means least, He demonstrated His faith by His works.** Herein lies the crucial test of efficiency in any teacher's preparation to teach the Gospel.



How far do you believe the Gospel is true? Just so far as you reflect the spirit of the Gospel in your daily life. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me," are the words of the Master on this point.

Are you willing to serve, to sacrifice the worldly things, to do the work of the Master? Will ye take cheerfully the world's buffets and scorns for the sake of truth? It takes spiritual courage and willingness to sacrifice in order to go "over the top" in the service of the Master. Are you ready to respond to His command, "Follow Me?" If you are, you are ready to become a living teacher of the living truth.

### LESSON OUTLINE

1. Discuss the assertion: True teaching is the finest of the fine arts.
2. What phase of teaching belongs particularly to the Gospel teacher?
3. What was the main guiding thought in the life of the Master?
4. Why is a study of His methods of vital value in our work?
5. On what essential principles of true pedagogy was the work of Jesus as a teacher based? Give five of the most important.
6. Give an instance from the life of Christ that shows clearly His love of humanity and for God.
7. Give also an instance from the life of Christ which shows that He was a practical psychologist—with ability to read the minds and hearts of men.
8. Show by illustration His skill to separate the wheat from the chaff of religion.
9. Show by illustration the courage and the consistency of the Master in living His own teachings.

## CHAPTER II.

### THE FIRST PRINCIPLES OF GOSPEL PEDAGOGY

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."—Mark 8:35.

This divine paradox expresses in one form—the central principle of the Master's educational doctrine. Translated into terms of the progressive pedagogy of today, it means merely this: To perfect our powers, we must exercise them in true service for others. In other words, spiritual development can come only through spiritualized self-expression.

Without such expression there can be no gospel education. The human being develops mentally and spiritually to transform the truth he feels into words of truth and right action. No thought is ever really impressed until it has been adequately expressed.

The great principle of pedagogy is exemplified in all of the teachings of the Master. He was the first champion, indeed, of the idea of education through expression. Even before the foundations of the world were laid, so we are told in Holy Writ, He led the hosts of Heaven in the struggle to establish this basic principle of growth and salvation. Christ contended that it was the divine right of man to express himself—that he should be given his free agency—the opportunity to develop his own powers, through freedom of thought and action.

His will prevailed; but His opponents have never ceased to battle for their unholy cause. In a thousand subtle ways they have kept up the effort to cancel and overcome the rights of liberty divinely won for man.

Even in our systems of education their autocratic hand is frequently shown. As a result our schools are often institutions of repression and suppression rather than of expression. Too many teachers dominate rather than direct the minds of their pupils. Children are constantly being driven, not led, to learn. This was not the method of the Master. His teaching was ever characterized by the spirit of true democracy. He was always one with his pupils. He did not force the minds of those who came to be taught by Him; but He opened up the truths He would impress, and left them free to work out the problems in their own way. He taught them the eternal principles of the Gospel by stimulating precept and shining example, but He let them prove the wisdom of His words and of His ways by their own spiritual self-expression.

Without such expression there can be no growth. Like the tree, the individual grows only as he expresses himself. Education implies expression. The word comes from the old Latin term *educō*, which means **to lead**. Education means **to lead out**, not **to crush out**, the child's natural tendencies to think and act for himself. Gospel education means to open the way for the pupil to learn the truths of the Gospel by expressing them in both words and deeds — by translating them into terms of true social service.

The pioneers found our mountain streams going to waste when they first came to our western land. How did they turn those streams to service? Simply by making new channels through which the water might express itself. They dug canals to lead the streams out on the thirsty desert and make it blossom as the rose.

Following the pioneer came the electrical engineer.

He saw the leaping streams wasting their power as they splashed down the canyon, and he turned that power to another kind of service. In what way? Simply by providing another channel of expression. He built great pipe lines along the mountain walls and led the wild waters through them to a point where they could make one big leap down through the turbines, and by turning them the energy of the stream was transformed into electricity. Today those streams are lighting our homes, driving our street cars, and doing hundreds of other things for our comfort.

Application of these illustrations is plain. True education is simply a process of opening the right channels of expression for the learner and turning the stream of his natural energies into lines of worthy service.

The Gospel teacher's main business is to train the pupil to express his God-given talents more effectively. This means that the learner shall be given opportunity to develop his own talents through proper expression and exercise. In no other way can he strengthen and enrich them. The mind and the soul, like bodies, develop only through rightfully directed activity.

If we fail to use our spiritual gifts we lose them. To keep these best things of life, we must give them away. A lamp has light only when it is radiating light. Our lives likewise may be kept bright only as we keep the Gospel light burning within us. To save ourselves we must give ourselves.

This key-thought of our lesson is most impressively taught by the Master in his parable of the talents. In that story the Master, leaving His home for a time, gave to one servant five talents, to another two, and to another servant one. After many days the Lord

returned. The servant who had been given five talents returned to his Master ten; he that had two talents returned four, but he that had received only one talent returned only one, making excuse that because he feared to lose his talent he hid it in the earth.

And the Master rebuked him as being a slothful servant. And He took from him his one talent to give to the servant who had ten, saying: "Everyone that hath shall be given; \* \* \* but from him that hath not shall be taken away even that which he hath."

The great central principle of education lies in the heart of this parable. Our business as teachers of the Gospel is to find and follow it.

### LESSON OUTLINE

1. State in your own words the first principle of Gospel pedagogy as developed in this discussion.
2. What is the true meaning of education?
3. Show by illustration how the Savior was a true educator.
4. In what ways have you observed teachers, at times, dominate rather than direct the minds of their pupils toward truth?
5. In what way alone can the pupil's powers be developed?
6. What educational truth is illustrated in the work of the pioneer and the engineer in turning the streams to service?
7. What lesson of especial value to the teacher is to be found in the parable of talents?
8. Why is it of especial importance today that our teaching shall reflect the great democratic principle of education for which the Savior stood?
9. Point out the application of the great principle of education you have gained from this lesson to the special Gospel work in which you are engaged. Take some lesson from the work of your organization and illustrate how this principle may be applied in teaching it.

## CHAPTER III.

### THE GOSPEL TEACHER'S WORK

"I have planted, Apollos watered; but God gave the increase."—1 Cor. 3:6.

Without expression there can be no education. The human being develops physically, mentally, or spiritually only through self-activity, through the exercise of his latent powers. This first principle of Gospel pedagogy was rather fully discussed in the preceding lesson.

The second principle is closely related to it: **Expression, to be truly educative, must be rightly guided.** The pupil's thoughts, words and actions must be properly cultivated, directed, and protected from evil, if his life is to bear wholesome fruit. Herein lies the essential work of the teacher.

A parable-like illustration will serve to make this second principle of teaching plain and to define more clearly the boundaries of our work as teachers of the Gospel.

Last autumn a certain orchardist worked for several hours gathering fruit from one of his apple trees. When he had finished the picking there were eighteen bushel boxes filled with beautiful Jonathan apples from this one tree—a rich harvest of many years of guided growth.

Here is the story in full of that apple tree: It was taken from the home nursery seventeen years before, a slender limb of life, and planted in the orchard. There it was nourished and watered and coaxed to take root. As it did so it began to express itself in the form of new leaves and limbs.

Then came other struggles. Weeds tried to choke out the little tree. Insects of various breeds began to attack it. The woolly aphis, the red spider, the root borer, and other pests were ever ready to blight and destroy its growth. The orchardist was obliged to constantly protect the tree against these foes and to keep it properly cultivated and so pruned that the sunlight could pour through it. But the fight was finally won. The tree in time came to its strong and shapely maturity.

One spring day it burst out into full bloom. Clothed in its delicate dress of pink and white, it made a picture of marvelous beauty.

Then came a chilling frost which all but clipped short this promise of bounteous harvest. And when the frost failed, the codling moth stole in by night and laid its eggs in the heart of the tender blossoms. But the orchardist had found through study a way to protect the tree against this most evil enemy. Its wicked purposes were thwarted. Autumn finally came and brought with it the rich and rosy harvest of wholesome fruit.

The application of this parable to the work of the Gospel teacher should be clear. His duties, like those of the orchardist, are to cultivate, protect, and train the human plant, until it comes to a full fruitage of righteousness.

The teacher must follow natural laws to be successful. He can succeed only as he enters into a kind of partnership with nature for the development of the child. He cannot make the human plant grow. That is Nature's part. But like the orchardist, he can assist Nature in several ways.

The teacher can do at least these four essentially helpful things: (1) Create classroom conditions favorable to the pupil's growth; (2) Protect him somewhat against influences that prevent him from developing properly; (3) As the child expresses himself he can prune away false ideas or other wrong mental growths; (4) Through the inspiration of precept and example he can stimulate the pupil to self-effort in perfecting himself.

The Gospel teacher's work involves far more than mere fact-giving. A truly religious lesson means something more than passing over to pupils theological information. Too many people who enter this master work wrongly suppose their duty done when they have given a good memory drill on the outward phases of the lesson. There are many good lesson-givers who are not effective teachers. Pupils under the care of such matter-of-fact leadership are likely to be fed in much the same way as would a colt tied to a manger of chaff. Not the teaching of theological facts, but the training of the human soul should be the central aim of the Gospel teacher.

The lesson should be ever subordinated to the development of the learner. Lessons he must be given, of course—lessons of life that nourish him with wholesome thoughts—lessons of life that inspire and uplift his soul! But these lessons to be worth while must be adapted to his mind—must be given from the student's viewpoint. Unless the lessons are thus brought within the student's comprehension they defeat the purpose for which they are intended. Many teachers, in their anxiety to impress the lesson, forget the vital interests of the learner.



The Savior was no such teacher. His chief concern was always His hearers. Every lesson He taught was aimed at saving the souls of men; or better, at stimulating in them the desire to save themselves.

His lessons, too, were always adapted to the minds and hearts of those He taught. With divine insight into their lives He was able always to approach the truths He would express from their viewpoint. He spent no time in empty theological talks, but rather with stimulating question and suggestion stirred their minds and then dropped in the seeds of truth.

He was indeed a sower of truth. Some of the seeds he cast forth, as might be expected, fell by the wayside, and others were choked out by thorns and thistles; still others fell upon stony ground and sprang up quickly, only to die when the heat of the day came; but others took root in the fertile soil and grew and thrived and bore fruit, some an hundred fold, some sixty, and some thirty.

Viewed from this broader outlook, the work of the Gospel teacher assumes greater dignity and a deeper meaning.

### LESSON OUTLINE

1. What must be given to the learner besides a chance to express himself, if he is to be truly educated?
2. Explain in terms of teaching the parable of the apple tree.
3. In what ways can the teacher best help Nature in promoting the learner's development?
4. What are the main influences that are constantly at work to prevent spiritual development?

5. Which of these influences sometimes manifest themselves in the classroom?

6. Why must the learner be led to express his religious thoughts and feeling if he is to be pruned of false notions and trained to grow rightly?

7. Show by illustration from His life how the Master kept the interest of the learners uppermost in all of His teachings.

8. Take some lesson from your outlines and show how it may be taught so as to stimulate the child to express himself.

## CHAPTER IV.

### THE SOCIALIZED GOSPEL LESSON

"Freely ye have received, freely give."—Matt. 10:8.

The writer was once riding on a train through the Blue Mountains of Oregon when an old lumberman came into the car and took a seat beside him. As the car sped along through the wooded hills, the writer noticed a splendid pine tree standing alone on the hill top. "That would make a fine lot of lumber," he remarked to his rugged companion.

The old timberman shook his head.

"Why not?"

"Well, boy, you see that tree grows out there all by itself. It has all the chance it wants to grow big limbs, you notice."

"Yes."

"And every big limb means a big knot. We wouldn't cut down a tree like that so long as we had something better. It would be a tough old stick to handle, and the lumber wouldn't be worth much when we got it. It's the tree that grows in the grove that makes straight-grained boards."

There is a profound pedagogical lesson in this little incident. The tree that grows in the grove cannot put on all the limbs it would if it grew alone. It can grow only a few branches at the top, and looks upward for light. It must give and take, but in sharing space with its fellow-trees it gains much, provided always it has room enough to grow into a healthy tree. What the grove is to the tree the school should be to the pupil.

It should offer him ample opportunity for socialized self-expression, for natural, well-guided growth.

Right here lies the genius of the Gospel plan of salvation. Our Church offers to every man an opportunity to perfect himself by participation in the work established for the good of all. It is in one sense a great mutual improvement organization made up of many organizations, each of which aims in its own special way to help the members thereof by offering them the chance to help themselves by giving and sharing.

To illustrate: The Sunday School teacher or pupil gives his time and talents to that service. In return his talents are increased. The Mutual Improvement workers come together likewise to study and to exercise their own talents. In doing so they not only bring benefit to others, but also enrich their own lives through sharing; and with like mutual benefits, the Primary Association, the Relief Society, the Religion Classes, the various quorums of the Priesthood perform their good work. Our choir system also is based upon the same plan of development. The choir members mingle their voices to make harmony for the inspiration and pleasure of others, and out of this sweet service there comes to each an added power to sing.

Man cannot develop to his highest perfection alone. He is not only an individual, but a social being, and he can become perfected only through contact with his fellow-beings, just as the stones in the stream are rounded and polished as they mingle with others.

The Gospel lesson, to be really worth while, must reflect the genius and spirit of the plan of the Gospel just explained. An ideal recitation is one wherein

each pupil is given a chance to participate, to share with his fellows his thoughts, experiences; and to exercise his talents for the good of all. It should be, in brief, an opportunity for socialized self-expression. Too often, however, it is made the teacher's opportunity to preach.

Preaching is not teaching. The true teacher is really a leader. It is his business to open the way to the lesson to be taught, and through tactful question and suggestion stimulate the minds of the pupils to solve their own problems.

To make these thoughts vital, the following personal incident is given:

The author was once asked to take the place of a teacher of a class of boys and girls of the adolescent age. It happened to be Fast Sunday. The assistant superintendent advised that they go on with the regular work, because these boys and girls he said would not "bear testimonies;" it was easier to teach them facts than to draw out their own thoughts and experiences. But this suggestion was not taken. It was decided to try another plan. When the classes separated to their various rooms, it chanced that a request was made that the class join in prayer for one of their members who was ill. A supplication was offered, then after a moment of silence the teacher took advantage of this golden opportunity to lead the class in a socialized Gospel lesson on "The Efficacy of Prayer."

Why do we offer prayers in behalf of those who are sick? What is our faith in prayer? What makes you feel that a humble prayer is heard and answered? These and other stimulating questions were offered.

The result was that most of those young people arose and bore beautiful testimonies telling of their experiences and of their faith in prayer.

At another time the socialized lesson was developed in a mutual improvement class that was studying Church history. The members were stimulated to find firsthand stories of Kirtland, Mo., Nauvoo, Ill., crossing the plains, and of early days in Utah, and of other phases of the development of this people. Every Tuesday evening they would come eager to share with their fellows the stories they had gathered from the pioneer fathers and mothers. The records show that the attendance that year was greatly increased over the year before. But this was not the richest result that came from these socialized lessons. The best return came to each individual member. The increase in ability to gather and to tell choice stories was remarkable. In giving themselves to the work, they gained much.

The ideal recitation is one in which every pupil takes part. It should be full of mental activity and free expression. This activity and expression, however, should not be of the kind too often seen where forty children are "acting like forty," rather should the forty be working like one under the tactful direction of the teacher to accomplish the purpose of the lesson.

Activity must be had if work is to be done. But disorder should not be tolerated. The pupils, guided by the teacher, should work happily; they may work at times noisily. I have never been in a workshop where people were busy and perfectly still. There is always some noise, purposeful noise, not disturbance,

accompanying work, except perhaps where one is working by himself, buried in his thoughts. The socialized recitation is a period when pupils meet to share their thoughts and feelings and give and take of the good things mentally and spiritually that each one brings. The teacher works with the children, not for them. Everyone is given a chance. Activity that helps is welcomed; expression that is pertinent is encouraged. Each one should be ready to contribute for the good of all.

It takes more tact, perhaps, to conduct such a lesson successfully than to preach pupils to sleep or to keep them interested through some exercise that is nothing but entertainment. Sometimes, too, from outside appearances, the socialized lesson wherein each child does something may seem less successful than the one where everyone is listening breathlessly to what the teacher is saying. But what of the growth of the pupil where the teacher does most of the work? There can be no education, we repeat, without expression. To educate means to lead out, to stimulate, and to guide the natural expression of the child.

The ideal Gospel lesson is one that offers well-directed opportunity for socialized self-expression.

### LESSON OUTLINE

1. What pedagogical principle is illustrated by the incident told at the beginning of this lesson?
2. What is the special value of the school to the child?
3. What is the best reward that comes to the individual member of the Church who takes his part willingly in the various organizations?

4. A certain educator, not of our faith, remarked recently: "There is one thing I admire very much about your religious system. It has in it something for every man, woman and child to do." Explain the educational significance of his remark.

5. What do you understand by a socialized Gospel lesson? Illustrate by telling of some such lesson you may have observed or taught in the organization you represent.

6. Wherein, in the practice of the Master Teacher, is the socialized lesson illustrated?

7. How can a teacher conduct a socialized recitation and keep the class from rambling? Suggest ways of keeping the learners on the subject.

8. Take some lesson you have to teach and point out how it may be socialized.

9. What do you think of assigning topics to individual members occasionally to get them to do their share? What other ways are there of stirring members to be givers to the class?



## CHAPTER V.

### LEADING THE LEARNER ARIGHT

"Except ye become as little children, ye shall not enter the kingdom of heaven."—Matt. 18: 3.

This inspiring text, slightly changed, expresses another great principle of Gospel pedagogy. **Except ye become as a little child, ye cannot lead children into the kingdom of heaven.** To be able to guide the lives of pupils, young or old, toward the truth, the teacher must be one with them. He must have a sympathetic understanding of the minds and hearts of those whom he would teach.

The Savior possessed this power to a remarkable degree. He had a divine gift to see life always from the learner's viewpoint. He could read the lives of men. He understood their problems, and with sympathetic yet tactful touch He led them to the right solution of the question that troubled them.

The Gospels are full of illustrative instances showing this divine insight and teaching skill of the Master. The story of the woman at the well (John 4); of the rich young man (Mark 10); of the woman whom the Pharisees would have stoned to death (John 8); of Nicodemus (John 3); and other stories told of the Savior's work, illustrate His power to meet the learner on his own ground and to adapt His teaching to the varying individual needs of those whom He taught.

Without some such power as this, teaching is of little avail. To make any lesson effective, the teacher must make it reach and quicken the life of the learner,

must fit it to the pupil's own thoughts and feelings. The lesson, in other words, must always be presented not from the teacher's, but from the pupil's point of view. This means that the teacher, to be successful, must be able to enter the realm of the learner's life, otherwise he cannot lead him into the Kingdom of Heaven.

How shall this be done? The way is plain. Study the book of real life. To know the hearts of men one must mingle with them, listen to their words, observe their actions, be one with them. Mind you, I say one **with them**, not **of them**. It is possible to live in Babylon and partake not of her sins. The Savior did not hesitate to go even among sinners, to eat and drink with them; yet He kept himself sinless.

With a clear understanding of their needs He could minister to the erring ones. He could loose their chains of sinful slavery because He held the magic pass-key of sympathetic knowledge of their inner lives. He could discern their true repentance and pronounce His divine benediction on their humbled hearts in such comforting words as these: "Thy sins are forgiven thee. Go and sin no more."

Because He associated with publicans and sinners at times, the Pharisees scoffed at Him. They felt polluted if the sinner but touched the hem of their garments. They assumed a "holier than thou" attitude toward humanity. Is there any such Pharisaical spirit among us? It must be banished forever from our hearts before we can ever become true teachers of the Gospel of Christ.

Our mission is to save men. To save them, we must find them. To find them, we must meet them

where they live in mind and spirit, and if they are following in the way of error and sin, we must lead them with a firm but gentle hand into the "paths of righteousness for His name's sake."

The Prophet Joseph Smith understood clearly the value of a first-hand study of men. He mingled freely among the people, participating in their social pastimes, joining even with the boys in their games on the green. At one time, says President Lorenzo Snow, one of the leading brethren cautioned the prophet against playing with the boys, fearing that it might lessen their respect for him. The great leader replied that it did not hurt him, that it did the boys good, and the day might come when these same boys would defend his life. It is certain that this spirit of youth, which the prophet kept always alive in his wholesome heart, accounts largely for his magnetic power of leadership.

Too many teachers have fallen into the bad habit of growing old. They draw apart from the world instead of keeping in tune and touch with it. Such minds can hardly pour any interest or inspiration into their teachings, especially for the growing, youthful, enthusiastic brain and spirit of childhood. And all pupils, no matter of what age, are but children of God. To lead these children of our Father aright, one must study their lives. The book of their hearts is always open. Their minds are always being expressed more or less frankly in words and deeds. To understand their thoughts and feelings the teacher needs only to open his eyes and ears and heart and study the meaning of what he sees and hears and feels. The result of this study will be to understand human nature more

clearly, and to gain the ability to adapt the lessons of life best to serve the needs of human kind.

### LESSON OUTLINE

1. What is your interpretation of the meaning of the control thought of this lesson? **Except ye become as a little child, ye cannot lead children into the kingdom of heaven.**

2. Show, by giving some illustrative story from the Gospels, the Savior's power to read the hearts of men.

3. Show also how he was able to adapt his teachings to the needs of various individuals who came to learn from him the way of life.

4. What is meant by the suggestion, "Study the book of life?"

5. What is the difference between being one of the pupils and one with them?

6. Why is it necessary to mingle with pupils in other than mere class-room association, in order to lead them aright?

7. Show by illustration gained from personal experience or observation the beneficial effects of the proper association of leaders and teachers with those to be led and taught.

8. What meaning is there to you in this Biblical quotation: "And a little child shall lead them?"

9. How can the principle developed in this lesson be best carried into effect in the class you are called upon to teach? Suggest at least one way by which teachers may better learn of the real lives of their individual pupils to the advantage of both.

## CHAPTER VI.

### THE ART OF QUESTIONING

"And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions."—Luke 2: 46.

The question is one of the chief tools of knowledge for both teacher and pupil. By means of it the learner may reveal his mental needs, and with it the teacher may not only stimulate, but direct, the mind of the learner in his search for truth. The question skillfully used is at once the starter and the steering gear of the lesson.

But to arouse thought and to guide it to educative ends, the question must be thoughtfully made and rightly aimed. It is an old saying that "any fool can ask questions that no wise man can answer," but the questions of the fool are generally as empty as the brain that conceives them. A thoughtful question springs from a thoughtful mind. Such questions alone beget thought.

Skill to shape the fetching question is one of the essentials in teaching. Too many teachers seem not to appreciate this. As a result they do not try seriously to cultivate such skill. They are constantly asking questions that get the class nowhere except perhaps through a few non-important facts about the lessons.

An excellent illustration of this point was given recently by Dr. Frank McMurry, before the Utah teachers. In speaking of the waste of time in our com-

mon schools on empty questions, he told of a visit to a class he had recently made. The lesson was on corn. The time was given over entirely to a series of matter-of-fact questions such as follow:

What states raise the most corn?

How many bushels of corn were raised in our country last year?

The pupils responded rather glibly to these information questions with matter-of-fact answers. It was a memory drill and nothing more.

Now, suggested the doctor, suppose that teacher, alive to the vital issues of the day, had asked: "Why is it that we do not ship corn instead of wheat to our allies?" The result would have been vastly different. Every mind in the class would have been stirred to action and all of the facts necessary to the working out of the life problem would have been brought out by this fetching question.

A fetching question, by the way, is one that gives, gets and brings forth thought.

The application of these points is just as direct and vital in Gospel lessons as in daily school work. Every lesson given, indeed, calls for the shaping of thoughtful, well-directed questions. Too many teachers in all of our organizations are wasting valuable time on empty questions. A great deal of our religious teaching, as a result, is merely matter-of-fact memory drills on names and historical events instead of a spiritual working out of vital life problems.

A careful study of the methods of the Master reveals no such teaching. His questions are always searching, inspiring, and carefully aimed, even from the first,

when, as a mere boy, He sat among the doctors, when "all those that heard Him were amazed at His understanding and His answers."

Nowhere is the art of the Savior as a teacher shown more clearly than in His adroit questions. Not many of these are recorded for us, but those we have show a remarkable skill in the use of this tool of thought. Sometimes He used the questions to impress profound truths, thus:

"For what is a man profited if he shall gain the whole world, and lose his own soul?" (Matt. 16:26.)

"Do men gather grapes of thorns, or figs of thistles?"

"If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Matt. 18:12.)

"Whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. 23:19.)

This use of the question to put the problem up to the learner brings an added emphasis to the work.

Another interesting way in which the Master used the question was to (fling the problem back to those who gave it to Him.) By this skillful use of it He often put his enemies to confusion when they tried to entrap Him. For instance, when they sought to accuse Him because He had helped a man on a Sabbath day, He asked: "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" (Mark 3:4.) Again, when He cured the man of palsy and they tried to turn the words of the Savior to blasphemy, He read their hearts and asked: "Whether is it easier to say to

the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?" (Mark 2: 9.)

Socrates, the great teacher of the Greeks, has shown even more clearly the educative value of the question in leading the learner along the road of knowledge. The development method of teaching has come indeed to be known as the Socratic method. This is a process of teaching by which the learner is tactfully led through questions and suggestions to find out for himself the truths to be taught.

But what, you ask, has all of this to do with our teaching today? Wherein lies the application to the work in our various departments? The application should be clear. The laws of mental development have not changed since the days of Christ and Socrates. We all approach truth in the same way. Teachers may either drive or lead their pupils to it. Which is the better method?

### LESSON OUTLINE

1. Why is the question usually more effective in stimulating thought than the assertion?
2. Illustrate the "empty question" by giving some examples you have heard in a class room.
3. What question asked by the Savior has been most stimulating to you spiritually?
4. Describe, as you understand it, the Socratic method.
5. Consider carefully the following questions on the story of Joseph, and select five that seem most worth while to you. Give reasons for choice:



- (a) How many brothers had Joseph?
- (b) Which one of them did he like best?
- (c) Which of his sons did Jacob love the most?
- (d) Why did Joseph's oldest brothers dislike him?
- (e) What did Jacob give to Joseph?
- (f) In what ways did Joseph's brothers show their envy and hatred toward him?
- (g) On what occasion did Joseph reveal his strength of character?
- (h) What is a prime minister?
- (i) What qualities in Joseph won for him the high place he attained?
- (j) What of vital importance is there in the story of Joseph for boys today?

6. Find in the lesson outlines you are given in your special organization to teach, five questions that you feel will be effective in stirring pupils to think and act righteously.

7. Make two questions on some lesson you have to teach that you feel would bring the right thought and expression results.

## CHAPTER VII.

### THE ART OF EXPLANATION

"All the people were very attentive to hear Him."  
—Luke 19: 48.

The power of the Master to translate truth into clear and vivid language was remarkable. It might have been said of Him, as Lowell said of Lincoln: "When he speaks, it seems as if the people are thinking out loud." He used the speech of the common folk; He spoke in terms they all could understand, and He did it in such a way as to leave His hearers both thinking and thrilled.

\* Herein lies the art of explanation. Language, to be effective, must be not only simple but stimulating. It should both open the mind to receive truth and stir the soul to action. This double quality of successful speech is revealed in all of the Savior's words.

Observe, for example, how strikingly yet plain-put are these great truths:

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."  
(Matt. 4: 4.)

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because

strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh."

"Suffer little children, and forbid them not to come unto Me; for of such is the kingdom of heaven."

The Master had no delight in big words and high-sounding phrases. He advised His people in their prayers not to indulge in "Vain repetitions as the heathens do: for they think that they shall be heard for their much speaking." His speech was plain yet profound and full of feeling.

Teachers will profit greatly by following this excellent example of the Savior in explaining the Gospel. The true teacher naturally does so: he uses words that carry the message straight home to the hearts of his hearers. He has no love to listen to the sound of his own voice; and he has no time to tangle the truths he would impress in a mesh of big words and pompous phrases.

Big words usually becloud the thought. We shall do better to avoid them when there are simpler terms that express the thought quite as effectively. A certain speaker recently made this point plain before the students of one of our universities. In urging the use and appreciation of our English tongue, he asked: "Why should a man say, 'It is the psychological moment' when he merely means it is the right time? or why should he speak of a fat man as 'a corpulent personality'?" The point is well taken.

A good many preaches have fallen into the wrong habit of using a great many uncommon words to cover a multitude of very common-place ideas. And they sometimes hypnotize their audiences into feeling that they are powerful preachers.

"Didn't he make a wonderful speech? Why he talked for over an hour," came the comments from one of such auditors at the close of a meeting lately.

"Yes," responded another, who had not been swept off his feet by the wave of words, "he made a 'sound' argument—mostly sound."

Let the teacher who would cultivate the art of explanation beware of wordiness. This does not mean, however, that he shall take comfort in a lazy lack of words. To explain things clearly, one must have a command of choice language—to be used rightly as occasion requires. Without such a rich and ready vocabulary, the teacher or speaker is more or less tongue-tied. But this is a subject to be discussed in a later lesson.

Language alone, however, does not make an explanation plain. Back of the word lies the thought. It is the message that is of first importance. When the teacher understands clearly the point to be made, the truth to be impressed, the likelihood is that he will make it plain to the pupil. As Mr. Dooley, the fictitious Irish philosopher, remarks: "When a man has something to say and don't know how to say it, he generally says it pretty well."

To be able to explain a point clearly, the teacher must have clearly in mind the point to be explained.

"You cannot give what you do not have," was one of Dr. Maeser's pertinent sayings on this point. Proper preparation, more than anything else, makes for clear explanation.

How to study the lesson is a subject for another lesson in this series. To enter that vital discussion here would be to violate the central principle of the art of explanation, which is **"deal with one thing at a time."** Find the core thought of the subject, the paragraph, the sentence. **Learn to express one thought at a time and express it clearly.** This is the gist of my message on the art of explanation.

### LESSON OUTLINE

1. Give some quotation from His words to show the Master's power to explain the truths of the Gospel plainly and impressively.
2. What is the first thing necessary to make a clear explanation?
3. What two qualities are essential, if language is to be effective?
4. What is a common fault in preachers and teachers in the use of language?
5. How may the fault be overcome?
6. Why must one have a command of choice words to be skillful in making explanations?
7. How can the vocabulary be increased and the habit of using clean and clear language fixed?

8. Write a brief paragraph explaining clearly some point or principle that occurs in the lessons you are called to teach, as

- (a) Why do the Latter-day Saints baptize by immersion?
- (b) Why did Brigham Young not follow the advice of Samuel Brannan, and go on to California?
- (c) Why is the keeping of genealogical records of vital importance with Latter-day Saints?

Choose any such topic and make the point plain, yet impressive, for the pupil.

9. Approximately, how much time in the ordinary class should be given to questioning the pupils? How much explanation? Illustrate.

10. When can an explanation by the teacher be made to best advantage for the pupil?

## CHAPTER VIII.

### THE ART OF ILLUSTRATION

"All these things spake Jesus in parables \* \* \* that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

The chief object in teaching is to make truth live in the learner's mind and soul. This can be done only as the lesson is made alive to him. By means of effective questions the pupil may be stirred to think for himself; through clear explanation he may be helped to see truth plainly; and by apt illustration the lesson may be made real and life-like.

In this art of illustration the Savior was certainly a master. His comparisons were always crystal clear and His parables are literary and spiritual gems. Guided by these side lights along the way of truth, the learner could hardly lose his way in studying the Master's words.

The Savior's illustrations are effective because they always touch closely the common life. He drew His comparisons from things that everyone knew well. His parables were created out of everyday circumstances. With poetic skill He wove the ordinary experiences of humanity into sermons that have radiated inspiration to struggling humanity ever since His time.

As instances of his power to read lessons of life out of the common things take these illustrations, given in substance:

"Consider the lilies of the field. They toil not, neither do they spin; yet I say unto you that Solomon in all his glory was not arrayed like one of these."

"And a sower went forth to sow; and as he sowed, some seeds fell by the wayside; and the birds came and devoured them; and others fell upon the rocky places, where they had not much earth; and straightway they sprang up quickly, but they died down quickly because they had no deepness of earth; and when the sun had risen, they were scorched, and because they had no root they withered away; and others fell upon the thorns, and the thorns grew up and choked them; and others fell upon good ground, and yielded fruit, some an hundred fold, some sixty, some thirty. He that hath ears, let him hear."

This use of parables to teach truth was a common practice among all Oriental peoples. Instances illustrative of it are found throughout the Old Testament. The Master simply followed the method of earlier times, because He realized the value of the story side-light in illuminating and perpetuating the principles of life.

What a parable is may be made clear by the use of a parable. Such a story may be likened to an apple. Have you noticed that Nature in making this and other similar kinds of fruit carefully packs the seeds thereof in a core. Around this core is thrown a delicious food substance and over this is spread an attractive skin. Why? Simply because she would tempt us to pluck the apple, eat it, and scatter the seeds. The parable, the fable, and many other stories carry within them spiritual truths or moral principles that make for the



learners' uplift. To teach them such stories is to give them lessons of life in a most attractive form.

But the story to serve a good purpose must be close to the learner's life and appropriate. Sometimes an illustrative instance falls short because it cannot be understood; teachers often, too, tell stories just for the story's sake, merely to keep the pupil entertained. Speakers likewise frequently try to tickle the minds of their hearers with some yarn that has no connection with the subject at hand. A story or other illustration is justified only when it helps to forward the main purpose of the lesson.

There is a wealth of illustrative material to be had for the gathering. But teachers must learn for themselves how to see and get it. It may be found in nature and human nature—in the world about us and the common experiences of daily life. This incident is told of President Heber C. Kimball, showing his skill in finding and using ordinary things with which to drive home his points.

At one time the president was talking with some of the brethren about how easy it is to see the faults of those in office. He pointed to a stick lying on the ground.

"Do you see any mud on that stick?" he asked.

"Not very much," was the response.

"Now look at it," he said, raising the stick off the ground. It was covered with clay.

"That illustrates my point," he said; "we cannot see the mud on a man until we lift him into a prominent place."

Ability thus to seize upon the common things of life about us and turn them to the purpose of teaching truth is an enviable possession. With some minds it seems to be a kind of poetic gift. But every teacher can cultivate the art by observing the life about him and by using the suggestions that come to vivify his teachings.

### LESSON OUTLINE

1. Quote from the New Testament lines which contain an impressive comparison.
2. Which of the Savior's parables do you remember best? Try to tell it effectively.
3. Show by quotations from His illustrations that the Master understood common life and nature.
4. What is a parable? Give an illustration from the Old Testament of this kind of story, as, Nathan's parable to David (II. Sam. 12); Isaiah's parable of the vineyard (Is. 5); or tell the parable of Abraham. (See "Franklin's Autobiography," Ginn & Co. edition, page 237.)
5. What parable-like illustration made by any writer or speaker recently has made some truth live for you?
6. What practical suggestion would you give to teachers for cultivating the art of illustration?
7. Try to create some illustration or give some incident from real life to vivify some truth or principle you would teach. Write it and be ready to read or tell in class.

## CHAPTER IX.

### VITALIZING THE LESSONS

"Let these sayings sink down into your ears."—Luke 9:44.

The eternal principles of the Gospel are eternally the same, but the application of these principles in life is eternally changing. No two moments in the life of any individual are ever exactly alike. No circumstances exactly repeat themselves, yet running throughout our lives are the great guiding principles and spiritual laws.

Every worth-while lesson we teach is based on those principles. But to vitalize the lessons we must connect them always with the life of the learner. Each pupil must be led to see the application of the lesson to his own daily conduct. He must be made to feel that the lesson applies in the living present. Herein too much of our teaching falls short. Many a teacher teaches the lesson, not as a part of life, but apart from it. He may tell the facts of the story interestingly, but fail to make the connection in such a way as to clinch the point in the pupil's consciousness.

As an illustration: The writer recently visited a class where the story of Daniel and his brethren was being told. It was an entertaining lesson enough. The children listened eagerly to the developing tale of these Hebrew boys, who as captives in a strange land were chosen because of their good, clean lives to be taught the learning of the land.

They were offered the king's dainty food and choicest wines, but they refused it, asking that they be fed on plain pulse and given water to drink. The

steward, fearing they might grow thin and that the king would be displeased, was afraid to grant their request, but he finally yielded and agreed to try it out for ten days. At the end of that time it was found that Daniel and his brethren were much healthier than the other boys who had eaten the dainty food and had drunk the wines.

The facts of the story were carefully reviewed and the children were dismissed. Not one question was asked to make sure the class had caught the vital point. The opportunity to teach the word of wisdom in a realistic way was missed, and the application of the health lesson in plain foods was entirely overlooked. It was simply an interesting story of the "long ago days," about some "good boys" who lived in "a far off country." The teacher should have carried the lesson the next natural step forward, not by moralizing, but by asking some such questions as these: How do girls and boys of today often weaken their bodies by eating too dainty or too rich foods? Tell of experiences you have had to prove that plain foods are best for our bodies. What kind of drinks also are best to keep our bodies pure and strong?

The chief trouble with most lessons is that they deal with times remote and are set in lands far away instead of being brought into the throbbing present. If preachers and teachers would not make Heaven so high, more of the common folk might find the place. They too often put it away off in the cloud land, and they make the other place a burning pit in the realm of nowhere. What we need is to make people know that Heaven lies right about us, and the devil's dominion is very close at hand also. One may get to

either place very quickly by right or wrong actions. To quote a modern writer: "Heaven's a heart full of sweet content, and hell is a brain on fire."

The words of Holy Writ are eternally true. Our business is to make them glow and burn in the souls of men. Teaching should be more than simply hanging electric bulbs in the minds of children. The bulbs must be connected up if they are to give light and guidance to the wandering soul.

The most striking thing in all of the Master's work was His power to make His lessons carry over into the lives of men. He ministered directly to the individual needs of those who came to Him.

As an example: When the rich young man came asking, "Good Master, what shall I do that I may inherit eternal life?" Jesus said, "Thou knowest the commandments;" and the young man said, "Teacher, all these things have I observed from my youth. And Jesus, looking upon him loved him, and said unto him, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me." But his countenance fell at the saying, and he went away sorrowful, "for he had great possessions." This lesson certainly carried over in a vital way.

The Savior was able to fit His lessons to the needs of man, because He was a constant student of humanity. He mingled among men; He ministered unto them. He did more than simply preach truth; He demonstrated it to them in the good deeds He was constantly performing for the welfare of mankind.

A real teacher is never content merely to preach a lesson at the pupils; nor even to give it in an enter-

taining style. The real teacher is satisfied only as he feels that the lesson has been sent home to the hearts of his pupils. In order that it may be thus vitalized, the real teacher always studies his lesson with these questions in mind: What does that lesson mean today? How best can I make it alive to my pupils? In what way does it connect with their lives? What is the vital point of contact?

If it be a story from the Bible, as Joseph, he might ask: Is **any** boy today likely to be taken into Egypt? No; but every boy may some day be away from home, and everyone may be thrown under the baneful influence of a woman like Potiphar's wife. How can this lesson and the other like lessons in Joseph best be made vivid in the minds of my boys and girls?

To find the life lines in the lesson is to find the first step in vitalizing it. To connect these life lines with present day experiences is the second step.

The important thing for every teacher to remember is that we are living right now. If God gives us all eternity in which to live, He will give it to us only one moment at a time. The most important lesson in life—and this should be made the guiding thing in every lesson—is to train children to

"Act, act in the living present,  
Heart within and God o'erhead."

The lessons of the past are valuable only as they are made to vibrate in our lives right now. The stories of yesterday are worth while only as they shed light on our paths today. Our teaching is effective just in proportion as it influences for good the thoughts and actions of our pupils in the present passing moment.

## LESSON OUTLINE

1. Name any one of the great basic principles of the Gospel. Show how the application of this principle in any individual's life changes from day to day.

2. What is the essential thing to do with any Gospel lesson in order to vitalize it?

3. Show by giving some lesson you have observed in your organization how a lesson may be outwardly well taught and yet fail in this first essential of a really successful lesson.

4. Show by illustration the Savior's power to make His lessons carry over into the lives of those whom He taught.

5. What is the test of the real teacher as to his lesson-giving?

6. When do lessons from the past become vital and valuable?

7. How would you connect up any of the following stories with the living present: "Expulsion from the Garden of Eden," "Sacrifice of Abraham," "The Prodigal Son," "Joseph Smith's First Prayer?"

8. Take some other lesson from your outlines and show how it may be connected with "the living present."

## CHAPTER X.

### THE SPIRITUAL TEST

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6.

Not the facts we learn, but the fact that we love to learn, is the great spiritual test of any lesson. If the lesson does not create an appetite for further study; if it fails to stimulate a "hunger and thirst after righteousness," it has failed to achieve one of its great central purposes.

It is not the book that we read that makes us wise, but the book we love to re-read. The common request of the child when he has heard an interesting story is, "Tell it again." When such a remark comes it is a good indication the story has been well told.

One of the main objects in teaching the truths of the Gospel is to create a love for truth in the learner's heart. If he loves truth he will seek after truth; he will desire to hear truth again and again and to follow it in his daily life.

One of the best proofs of the success of the Savior's work as a teacher was the way the people flocked about Him to learn more of the truth He taught. The people who listened to Him never seemed to get enough of the bread of life He had to give them. They sought Him everywhere, in multitudes at times. On one occasion we are told that they so crowded about Him that He was obliged to push out into the water and teach them from the boat. From every walk of life they came to be fed the bread of life. They went



away satisfied, yet unsatisfied; for He made those that were sincere always "hunger and thirst after righteousness."

A good test of any teacher's work is to be found right here: How many questions do the learners ask about the lesson? Do they show an eagerness for more, or are they glad when the lesson is over, and do they speedily forget their teachings? Do they carry the work home? Do they talk about it after school? Do they study by themselves? After all, it is not the facts we teach, but the interest and study we stimulate that make the lesson a success or failure.

The teacher's success is to be measured also by the devotion of his disciples. And this obtains not alone with great teachers like the Savior and Socrates, but with every teacher from the greatest to the least. Do the students echo your words? Do they remember and repeat the things you have taught them? Are they your disciples, growing and sowing the seeds of truth you have planted in their hearts?

Every teacher should endeavor always to make his work "carry on." A suggestion here and there as to their own study—a book given them that has more stories—a hint to stimulate them to find out other new things for themselves—a little personal interest shown on the street—all these and other means are useful in promoting the spirit of study and the love of learning in their hearts.

Children, and grown people, too, are quick to respond to these individual attentions. It is a good thing to try to make them believe in their own powers, to encourage them to feel that they can do things for themselves. The teacher should lead them along the

byways and highways of learning in the spirit of an elder brother or sister, pointing out the rich things to them—but letting them pluck their own flowers and find out for themselves the treasures of truth.

I wish we might have more of the Master's methods reflected in our teaching of the Gospel. One trouble with our work is that it is confined too much to the class room. The Savior taught the people not only in the synagogue, but everywhere He found them—by the wayside well, on the sea-shore, in the mountains. Every place with Him was a sanctuary for teaching the Gospel.

There may be practical difficulties, of course, in the way of our doing this promiscuous sort of teaching. We should first take good care of our appointed lessons, it is true, but our efforts to teach the Gospel need not end with the ringing of the bell. The true teacher does not measure out his work by such mechanical means; he tries rather to take care of the souls of his pupils, both in school and out. He is ready to teach them whenever opportunity offers, whether in the church or in the fields, on the street or in the mountains. He radiates the spirit of truth on all occasions. It is this kind of teaching spirit that stimulates "a hunger and thirst" in others "after righteousness."

### LESSON OUTLINE

1. Tell of some teacher you have had who was especially gifted to stimulate in you a love for truth. What was the secret of his or her success?

2. Why do many lessons fail to create a love for learning in the hearts of the class?

3. What is one of the main proofs of a teacher's power?
4. What instance in the life of the Savior shows His power to stimulate a love for truth in the hearts of his hearers?
5. What, in the attitude of the pupil, shows best whether the seeds of truth are growing in his life?
6. What is the greatest tribute a pupil can pay to his teacher?
7. Suggest two practical ways by which the teacher can stimulate a desire for individual study.
8. How can the general attitude of teachers be so changed as to make them think of their work, not as lesson-giving, but as truth-teaching?
9. Give instances showing how some true teacher you have known carried his work successfully into the life outside of the class room.

## CHAPTER XI.

### THE SERVICE TEST

"Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21.

True teaching always measures up to the service test. Of what value is **any** Gospel lesson, after all, unless it carries over into actual life? Not saying words, but doing deeds is the final measure of man's devotion.

Lip service is empty; true service is of few words, but full of right action. The final goal of all our teaching is to help make of our pupils living, serviceable Latter-day Saints, not merely in name but in deed.

Herein, again, the Master has marked the way with unmistakable clearness. His doctrine on this point is put not only in the plain words of the text of this lesson, but in other lines, such as these:

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock."

Again: "Whosoever shall do the will of God, the same is my brother, and my sister, and mother."

Throughout all of His teaching, the emphasis is placed constantly on the doing; the approbation of the trustworthy man was, "Well done, thou faithful servant!" The words of the Master to Peter were, "Dost thou love me? Feed my sheep." In other words, prove your affection by radiating righteousness.

The problem faced by every teacher in making his lessons measure up to the test of true service is: How can I make my teachings go "over the top?" Of course, not every exercise given in our classes, nor every lesson taught can be made to bring immediate results in definite form. Sometimes we must be content to sow our seeds and wait patiently for returns. Many a man has grown to maturity before he realized the truth of some lesson impressed upon him in childhood or boyhood by some true teacher. In urging this central and supreme test, we are not trying to make it apply to every lesson definitely every day.

But the general principle does apply and must be applied to all of our lessons if they are really to be worth while. What is the end of this lesson or this series of lessons? How will they affect for good the daily conduct of the boys and girls we teach? What uplift is coming or will come from them to our pupils?

Often a lesson can be closely connected with service. I remember clearly as a boy a lesson the president of our Mutual Improvement organization gave to us. It was just before Christmas time; the talk naturally turned to charity and helpfulness to the poor. But he was not content to let it end in talk. At the close of it he asked:

"What can we do, boys, to put these thoughts into action? Do you know of any charitable, helpful things we might do this week?"

Several suggestions were offered. Finally it was decided that the boys of the class spend a day chopping wood for the widows. We were given a training that day in true gospel service; we were tired enough

at the close of it, but it was one of the happiest, most impressive lessons I have ever learned.

In a thousand ways the lessons we teach may thus be closely connected with life. Such a result as just suggested is not practically possible every week or every month, but some result that makes the lesson actually live must be brought about if our teaching is to measure up to the true service test.

Ours is a practical Gospel. It lives because it is rooted in the earth. Its branches spread toward Heaven, and the blossoms burst from them, the fruit grows constantly for men to pluck and eat. Our lessons likewise must take root in the soil of reality and bring forth good fruit to bless and serve mankind.

### LESSON OUTLINE

1. Quote from the Savior's words some passage other than those already quoted that give the central thought of this lesson.
  2. What is the surest way to a testimony of the Gospel? Give a saying from the Savior in proof of the point. What makes our Gospel plan so strong and vital?
  3. What is meant by the pedagogical remark, "The quickest way to the learner's brain is often through his muscles?"
  4. What lesson has been impressed on you by some real service done in connection therewith?
  5. Why can we not expect definite returns immediately from every lesson?
  6. Choose some lesson in the outlines you are called on to teach and show how it may be made to carry over into real life service.
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## CHAPTER XII.

### THE LIVING EXAMPLE

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5:16.

In this final lesson on the "Master's Art" we come again to the opening thought of our series. This cycle of studies is complete, but the study of the Master's great work as a teacher is, we hope, just begun. All that has been attempted in this brief course is to open up veins that lead into the treasure mountain.

If the students of the course have but received a tithe of the riches that have come to the writer in developing this course, they will be well paid for their study. If the lessons have even in some little measure reflected the life of the Master, whose spirit they have attempted humbly to radiate, then they will have illuminated somewhat the way for the earnest teachers who are seeking light to guide in their beautiful service of Christ.

The best part of that service they can possibly perform is suggested in the text, "I am the way, the truth, and the life." "Follow me." The only way, indeed, that we can serve the Master is to be burning Gospel lights ourselves. We can promote His work best only by really radiating the Gospel from our very souls. In other words, one must show his faith by his works. To be a true teacher, one must be a living example of his own teachings.

✧ The Savior not only taught the Gospel; He was the Gospel. How far do we believe the Gospel is true?

Just so far as we demonstrate our belief in our everyday words and actions. The best testimony we can bear of its truth to those we teach is not one of mere words, but of deeds.

It is this kind of inspiring leadership that brings right results, not only in teaching, but in every other walk of life. "As the leader is, so the followers will be," says Scott. The central aim of this whole effort in teacher-training is to uplift the leadership in our various Church organizations. To be an efficient leader is to be a living teacher.

One of the serious problems our nation was confronted with at the beginning of the great world war was the training of officers for its army. The magnificent way that problem was solved is an inspiration to the world. Like a flash the young leaders everywhere throughout the country leaped to their places. Within a year we had probably as efficiently an officered army as the world has ever seen. It was a wonderful demonstration of the truth that a democracy is a great training school for leadership.

Our Church, likewise, is a great training school for spiritual leadership. No organization has ever done more to develop power in men and women to preside, to take responsibility, than has ours. We have a right to feel a pride in the results. But we must not rest on our oars. There is much yet to do in order that our leadership shall be most efficient. Merely to be called and set apart as an officer and teacher is not enough. It is only the beginning—a call to real work. To keep our places in the lead of a moving, progressive people, we must keep ahead of them.



What we would have the members of our classes do, we must be willing to do ourselves. If we would have them study, we must be the best students in the class. If we would stimulate in them "a hunger and thirst after righteousness," we must first cultivate such a hunger and thirst in our own souls. If we would have them "serve God with all their might, mind and strength," we must show such service in our own lives.

My father, once speaking of a bishop of earlier days who had been successful in leading the young men of his ward, said of this leader: "He never told us boys to go do this or that thing he wanted done. His words were always, 'Come, boys.'"

The shepherds of earlier days always led their flocks "into green pastures, and beside the still waters." Christ, the greatest of all Shepherds, used the same method. His gentle command to His flock was always, "Follow me."

### LESSON OUTLINE

1. Find in the New Testament three or more passages wherein the central thought of this concluding lesson is expressed.

2. Why is the Savior often spoken of as the great Shepherd?

3. What was the essential difference between His methods of teaching truth and that of the Pharisees?

4. What is the essential thing that makes for true leadership? Prove your point by citing illustrations from biographies of great leaders.

5. What was the Master's remark to His disciples when they were debating among themselves which should be greatest in the Kingdom of Heaven? Apply this remark to the work of the teacher.

6. Give some instance showing the influence of example over precept in the teacher.

7. Why may a democracy be termed a training school for leadership?

8. Why is our Church so excellent an organization for the training of spiritual leadership? What is necessary on the part of each individual to avail himself of the opportunities it offers?

9. What does the "setting apart" of any member to a responsible position signify?

10. Give, without mentioning names, the example of some present-day real leader and teacher, and point out the central quality that makes most for the success in his or her work.

### GENERAL REVIEW

At this point—the close of Part I. in the course—it will be helpful to have a general review of the lessons offered on "The Master's Art." To that end the class should:

1. Give the twelve subjects treated.
2. Give the central thought in each study.
3. Quote the texts that suggest these thoughts.
4. Review the various incidents in the life of the Savior illustrating the different phases of His teaching methods.
5. Point out the application of these various phases to the work of teachers in our different organizations today.

Members of the class may be chosen to lead in these different parts of the review, or the work may be given as a general exercise.

# HELPS IN TEACHING

## PART TWO



INTRODUCTORY WORD: The concluding lesson in Part One on "The Living Example" contains the central thought for the lessons in Part Two of this course: "As the leader is, so the followers will be." In this second series of lessons, the aim is to help teachers to help themselves. These talks are intended to open other practical phases of the teacher's work, and to point the way to self-improvement of the teachers themselves. The keynote of this part of the course is Preparedness.



## CHAPTER XIII.

### THE GROWING TEACHER.

The poet Longfellow was not only a great poet, but also a most inspiring teacher. Up until the time of his death, at the ripe age of seventy-five, he was a professor at Harvard College. The students flocked to the classes of this gray-haired teacher to drink from his living fountain of knowledge.

On one occasion a young man who was taking a course with the great poet, said to him: "Professor Longfellow, how is it you keep so perennially young? Why, your classes are always delightful."

"Oh, I don't know," replied the teacher; then glancing out of the window at an apple orchard in bloom, he asked: "Do you see those two apple trees out there?"

"Yes."

"Do you see any difference between the blossoms on that young apple tree and those on the old apple tree next to it?"

"No; they look just alike to me."

"Can you tell why the old apple tree puts on just as beautiful blossoms as the young one?"

"No; I have never thought about it."

"Well, that old apple tree manages to grow enough wood on it each year to make its blossoms; its flowers come, you know, in the new wood."

"I see your point," said the young man. "To keep young one must keep growing."

No teacher can ever keep the spirit of youth unless he does keep growing. Nor can any teacher keep the public alive and interested in his work un-

less he keeps alive and working with them. To be a successful teacher one must be a willing student. To win in this work one must always keep ahead of the class.

"Why do you study so hard?" a student once asked of the great teacher, Thomas Huxley.

"Simply because I want my students to drink from a running stream, and not from a stagnant pool," was the great teacher's reply.

All great teachers have been great students. Agassiz, the naturalist, is another excellent example. Dr. Moulton, the great Bible student, still teaching in the University of Chicago, is one of these young men of four score years, who is always inspiring. Dr. Karl G. Maeser, our own great Church school teacher, was likewise young up to his passing away. Dr. John R. Park, the father of the University of Utah, and Professor Wm. M. Stewart, were of the same youthful, growing spirit. If any such teacher would succeed he must follow in the footsteps of such men. We must, like them, be growing trees of knowledge and bearing good fruit.

It is the growing teacher that comes to the class with something new for every recitation. This choice story, picked up in the paper or magazine, just fits the point in the lesson; a living illustration observed in real life, adds interest; a good picture helps to keep the pupils' attention. There is never a time when the class grows dry and the teaching stale. New life and new meaning are continually adding zest to the work.

"But we haven't time for these things," suggests some good brother.

Time! Give to this work a tithing of the time

now wasted in idle gossip over the fences, on the streets, and in the homes, and you will have time enough and to spare. It is not lack of time that generally makes the dull teacher, but lack of a living interest in the work. He finds the time who has a burning desire to do his duty well.

That burning desire never comes to the teacher who closes his book and brains the moment the bell rings to dismiss the class. To such a teacher the work always spells drudgery. But the teacher that lives with his lessons is like the blossoming tree. He is constantly growing, constantly expressing a youthful spirit. His lessons are a constant delight.

The richest reward of study is an enriched mind. The best pay that comes to the real teacher is this growth in knowledge, this keeping the spirit of youth in his mind and heart. No lesson can ever be most successfully taught unless the teacher gains more from it than does any pupil in the class.

The effective teacher is always a learner. He reads, he observes, he thinks; he studies nature and human nature, whether in the shop or in the field, behind the counter or on the street, by the fireside or in the church—the true teacher is always storing his mind with useful knowledge.

This knowledge he makes his own only as he gives it away. It increases when it is used for good. It brightens and improves his talents with service. He keeps the spirit of youth in his heart because he keeps growing.

#### LESSON OUTLINE.

1. Why must one keep growing in order to be an inspiring teacher?

2. How can a person increase in knowledge every day?
3. How would you answer the common objection to preparing lessons, "I haven't time?"
4. Discuss system as a means of saving time.
5. What is the best way you know to get the habit of regularity?
6. Give illustrations showing the value of the study habit.
7. **Work out a sensible daily program for the ordinary person to follow, giving what seems a proper proportion of time to each of these activities through fourteen hours:**
  - (a) Personal attention (care of body, clothing, eating).
  - (b) Daily duties (regular and special work).
  - (c) Recreation (social and home pleasures).
  - (d) Study and self-improvement.
  - (e) Church and civic duties.

NOTE—The foregoing plan is only suggestive. Any general program of this kind must be so. The idea is to "take stock" of our time and make an attempt systematically to use it. A discussion of this should prove stimulating. In this connection, read Franklin's daily plan found in his autobiography; also Washington's "Rules of Conduct."



## CHAPTER XIV.

### THE TEACHER AND THE BOOK

Books are a kind of "first aid" to the teacher. They are at once a storehouse of knowledge—a source of inspiration, and guiding hand to aid him in leading learners along the way of wisdom. To know how to study and to use good books in class work is to command a means of personal uplift and professional success. The teacher, however, should not become book-bound. This excellent means of help will not do our teaching for us all by itself, and simply to repeat its words parrot-like is to make a kind of "talking machine" out of ourselves. Mere book work will kill the spirit of any class.

To get anything from a book one must give something to it. No book can think for us—it can only stimulate us to think. It is not what a person reads out of a book that makes him wise—it is, rather, what he reads into it. Not the reading of the lines is the thing which counts, but the reading between the lines. In other words, the reader, to get the help a book may give him, must learn to think while he reads.

An instance will make this clear. Some years ago a certain reader of national fame came into one of our schools to listen to a class in reading. While he was observing the work, a boy got up and began in an empty-minded way to stumble along the lines of the selection he was asked to read.

"What do you see, my lad, on that page?" asked the visitor.

"Words," blandly replied the pupil.

"Yes, I know, but what do you see behind the words?"

"White paper!"

That suggests the whole story. Most children, and many people, in reading see little else than white paper behind black words while they read. What they should see are pictures of life; they should be stimulated by those words to think, to feel with the author.

A printed page is not a wall of words; it is a window. When it is rightly read one looks through the author's lines out upon life. The reader is stimulated by the writer's words to think, to feel, picture for himself the things the author had in mind when he penned the lines.

The author does no thinking for us. He simply stimulates us to think. We get nothing out of his words unless we give something of ourselves to them. As illustrative: Have you ever picked up a book and read every word on a certain page? You were certain you saw every word; you may even have pronounced them, yet you got nothing out of the page. Why? Simply because you put nothing into it. Perhaps you were too tired to think with the author, or it may have been you had no experience with which you could interpret his words! It takes experience to interpret words. At any rate, the printed page gave nothing to you because you gave nothing to it.

A word means whatever our thoughts make it mean. In one sense, no words mean the same to any two persons. If, for example, I say, "**mother**," everyone who hears the word will get a different picture. Even if the hearer be the speaker's own brother or

sister, the word "**mother**" will call up some individual experience or thought about mother. Again, if I speak of **mountains**, each will think of a different scene or experience. Everyone, in a way, reads his own life into the word.

Another illustration will make this point even clearer. Everyone has had the experience of reading a book, perhaps enjoying it, and then after a year or so has passed, he has picked up the same book and read it again. The impressions, the thought and feelings that came from his second reading were different from those that came from the first. Why? The book had not changed, but the reader had. He brought to the book an enriched life. He had new thoughts, new experiences, with which to interpret the volume.

The books we truly treasure are like our true friends—they never grow old. Every time we meet them they bring to us new strength, new inspiration. It is not the book we read, as suggested before, that makes us wise, but the book we re-read. A few choice books read again and again are better than many books just skimmed through.

The chief trouble with most of our reading lies right here. It is so hurried that we do not take time to think. There is more mental dissipation than education in the ordinary reading. What does our everyday reading amount to anyway? Generally it consists of a hurried glance at the newspaper headlines, a nervous fingering through a magazine, merely to see the pictures, or perhaps a chasing through some sensational story. Is there any wonder that so many people are getting mental dyspepsia? Some of this lighter reading may do for relaxation and entertain-

ment, of course, but if we are to grow into strong-minded, clean thinkers, we must find something more substantial, and learn, as Shakespeare put it, "to chew upon" what the author says.

Right reading habits would make greatly for our success as teachers. These habits can be easily cultivated by a little good persistent practice. Every person should read something sound and wholesome every day. It need not be long. An inspiring poem, an article from a good magazine, a thoughtful newspaper editorial, a good story, a selection from the scriptures—it makes little difference what it is so long as the reading is wholesome. The important thing is this: **Get the right reading habit. Learn to love to read, and learn to think with the author while you read.**

### LESSON OUTLINE.

1. Why may books be called a "first aid" to the teacher?
2. When may a person be said to be "book-bound?" Why is this not a good condition?
3. What is meant by the expression, "Reading between the lines?" Illustrate.
4. Why may a printed page be called "a window through which one looks on life"?
5. What can a book give to the reader?
6. Which does the reader get from the book—the author's thought or his own? Prove your point.
7. Why does a word, in one sense, carry a different meaning to every person who reads it? Illustrate.
8. When may a person read and really not read?
9. What does it mean, really, to read?
10. What is the trouble with most people's reading?
11. How can the right reading habit be formed by each individual?

## CHAPTER XV.

### THE LESSON PREPARATION

In the unity of a lesson lies its strength. Unless the lesson centers in one main thought, or aims at some central purpose to be achieved, it will be rambling, the energies of the pupils will be dissipated rather than concentrated. It is a good thing in preparing a lesson, to keep the old motto in mind: **"Do one thing at a time and do it well."**

A well-planned lesson may be likened to a wheel. It has a hub thought, each point of the lesson is fitted into this hub like a spoke, and all of the points are connected together into a well-rounded whole.

In preparing a lesson it is well first to ask, "What is the central or hub thought to be developed in this lesson?"

Usually the teacher finds the lesson given in full or outlined in some book or magazine. The work then in making the preparation is to first study the lesson to get its main thought and principal points well in mind. This means that the lesson must be carefully read; and that means, as was emphasized in the previous study, to think the lesson out. The book or magazine will not think for us.

It is a helpful practice to study with the pencil in hand. First write in your own words the main thought of the lesson. This is usually suggested in the title, if the title is well chosen. But write it in your own words. Next find the main points by reading the paragraphs carefully. Each paragraph, if well constructed, develops the first or topic sentence of a point. The paragraph usually gives this thought in

brief. The gist of the paragraph should be given, however, in the reader's own words. This impresses the thought more firmly than merely to copy the words of the author. At the close of such a study the teacher will have prepared a written outline of his own making.

When the points of the lesson are mastered, think them over and ask, "How can I best illustrate each of these points from my own thought and experience? What do they mean to me?" To make the point live first in our own minds is to make surer our success in making it live in the minds of the learner. As good illustrations are thought out, they should be jotted down by the points they are meant to illuminate.

The following lesson brief, or plan, is illustrative of one way this outline may be made. Teachers will, of course, have their own individual ways of making plans. The essential thing is that some guide lines of their own be made, in order that the lesson shall move by steady steps toward its goal; and secondly, that the path shall be illuminated by appropriate side lights:

### CHRISTMAS GIVING

Purpose of Lesson: To Cultivate the Spirit of  
True Charity.

Points to be made:

1. The spirit of the giving determines the values of the gift. (Widow's Mite.)
2. True charity makes no display of its work.
3. The benefits of a true gift are greater to the giver than to the receiver.

4. There are other gifts often-times richer than those to be bought with money. (Story of the Snowman Sanata).

5. Connecting lesson with life. Draw from pupils their own thoughts and experiences. Lead them to suggest ways by which they can show the Spirit of True Charity.

Such outlines, it should be remembered, are simply guide lines. They are intended mainly to help the teacher to get the main points clearly in mind. This done, the outline may be thrown aside and the pupils be led freely, yet directly, through the lesson.

Practice in thus blocking out a lesson is most valuable to the teacher. It is a training in systematic study and thinking. It is practice in using the mind in an orderly way. In system there is economy; and, "order is Heaven's first law."

The difference between an ignorant mind and one that is educated is to be found right here. The trained mind thinks straight; it moves with steady steps in solving any problem. The untrained mind rambles. To be effective teachers we must learn how to think in a straight line. Careful preparation of each lesson is the best way to get this desired result. The more it is done, the easier it is to prepare a lesson well and to teach it successfully. Suppose, for illustration, the subject chosen is "The Temptation of Jesus." The teacher, after reading this fine story, so rich in meaning, asks himself, "What is the main thought of the story? What great life lesson does it contain for me?" Let him try to express in a clear, concise sentence the answer to these self-questions. Perhaps the result

will be this: **Every human soul, to prove his strength, must meet and overcome temptation.** No matter how expressed, the important thing is for each teacher to find for himself the "hub thought" of the lesson.

The next step is to build around this central theme the lesson. This is not so difficult, if the teacher will let the points develop naturally, one after another. The essential thing to do is to try to make the lesson unfold its meaning clearly to our own minds. If we can understand it, the pupils are very likely to have the meaning made clear to them.

To continue our illustration: The lesson development of "The Temptation of Jesus" might follow some such line as this question outline suggests:

1. Story told or read.

(Questions to make sure the tale is clearly understood.)

2. Why should the Savior—God's Perfect Son—be so tempted?

(Eternal laws must be fulfilled. Every human being is subject to temptation. Through this method alone can our strength be proved. Illustrations from life.)

3. What is the inner significance of the temptations of the Savior?

([a] "Man can not live by bread alone." How many are there among us rich in worldly goods who are starving for spiritual food? [b] And He took Him and showed Him the kingdoms of the world—a temptation to make the Master sell His divine right to worldly glory. Who else has yielded to such a temptation? What shall it



profit a man to gain the whole world and lose his own soul? [c] The evil one tempted the Master also to cast Himself down from the pinnacle. Why? To make a vain show of His power—a subtle temptation, harder to understand, but of deep significance.)

4. **The princely rebuke to Satan.** No hesitation, no parleying with evil, but a direct, telling thrust into the heart of the tempter. Only by such means can wickedness be swiftly and surely overcome.

### LESSON OUTLINE

1. Why must a lesson have unity to have strength?
2. What is meant by the suggestion that a well-built lesson is like a wheel? Illustrate by giving a brief sketch of some effectively-planned lesson in the work you are called upon to teach.
3. What is the first essential step in preparing a lesson?\*
4. What is the main help the outlining of a lesson gives a teacher? When may the outline be thrown aside?
5. What is the great gain that comes (1) to the pupils, (2) to the teacher, from careful planning of the lesson?
6. What is the essential difference between a trained and an untrained mind?
7. How may the teacher best make the work of teaching a valuable training school in self-education? Why does the one who fails to prepare properly his lesson miss the greatest good that comes from the serving?
8. **Make a complete outline of some lesson you would like to teach, similar to the ones given in this lesson.**

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\*Note to leader of teacher-training class: Stay with this question until it is made clear. Have teachers practice finding the "hub thought" of various lessons they may be teaching; as, what is the central thought to be brought out in "The Story of Abraham and Isaac?" "The Smiting of the Rock by Moses?" "The Conversion of Paul?" "The Visits of Moroni to the Boy Prophet?" Use various lessons to help them in finding the central purpose.

## CHAPTER XVI.

### THE LESSON PRESENTATION

The lesson is successfully presented only when it vibrates with interest. To stimulate interest in the pupil the teacher must be really interested in what is being taught while he or she is teaching it. There must be no make-believe feeling; a lesson is made alive only when the leader has a living love for the work.

Nor is painstaking preparation enough. This is only an essential first step toward a successful presentation. The better a person knows the subject, the surer he is of success in teaching it, of course. But mere knowing is not sufficient. Many a sermon written out beforehand falls flat when it is recited or read before a congregation. Many a "cut-and-dried" lesson likewise fails when it is presented in a matter-of-fact fashion before a class. It is the spiritual glow with which a Gospel lesson is given that makes it burn into the hearts of the learners.

Make no mistake on this point. This is no license to laziness in getting ready for the work. There has been a good deal of misunderstanding about the excellent idea that a speaker should depend upon the Spirit of the Lord for what he should say. Nothing is better than this advice; but when a person makes this an excuse for non-preparation, he has missed entirely the meaning of the words.

The Lord blesses with His spirit only the willing worker. He has no reward for the shirker. The teacher or speaker who succeeds makes his prayerful

preparation carefully beforehand and goes before his class or his audience with heart and mind awake to respond to the spirit of the occasion. And the Lord does not fail to direct and inspire his teachings.

The lesson must be kept open to receive contributions from the class. If the learners are rightly stimulated, they will be ready to give freely from their thought and experiences to the work. Only through such added contributions from teacher and learner can the recitation be made rich and interesting. The pupils in a rightly conducted lesson learn from one another as well as from the teacher.

Right here, however, a warning needs to be sounded. In letting the students take part, some teachers permit the class to run away with the lesson. The members should be kept to the main thought of the lesson. They should be tactfully but rather firmly held within the boundary lines of the discussion. We need not tie them up to a manger and feed them facts; nor should we turn them loose to run all over the range; they should be, rather, turned into the clover patch. Keep the class within easy but secure limits. Let them choose somewhat for themselves, and let them give to the lesson.

The learner must give in order to receive. Learning, it is to be remembered, comes not so much from without as from within. It is not the amount of talk from the teacher that measures the success of the lesson; but the well-directed expression of thought that comes from the pupil.

Lessons should always be approached from the learner's point of view. The teacher should ask, "What is likely to be the learner's attitude of mind

toward the problems presented in the lesson? How did I feel about such things when I was of his age? What are the conditions of today as compared with then? How can I best make my class feel that this lesson is meant for each of them? In what way can I give it so as to make it touch to the quick the everyday interests of the members of my class?" Questions such as these are good ones to keep in mind when preparing any lesson. These problems solved, the teacher is ready to present the lesson.

There are three essential steps in the presenting of a lesson. Various names have been applied to them. For the sake of arousing new thought, let us use some new close-to-life terms. Call these three steps, if you will—The Planting—The Cultivating—The Harvesting.

To plant rightly the seeds of truth, the mind of the learner must first be made ready to receive them. Every successful farmer knows that the crop is partly raised before the seed ever touches the soil. Through fertilization and proper plowing and harrowing the ground is prepared to receive the seed. Likewise the thoughts of the pupil must be stirred to receive truth. Otherwise the teaching of the lesson would be like throwing seed upon unplowed soil. By stimulating questions and tactful suggestions the class may be awakened to discuss the problems for themselves.

When class activity has been aroused, the work of the teacher is largely to direct it into the right channels. It is a kind of cultivation of the developing thoughts. To keep the minds of the class from rambling, the teacher must be alert and ready with directing questions, suggestions, and explanations.

The final result of all this planting and cultivating should be a harvest of thought. The real life harvest will, of course, come later, but there should be some satisfactory solution of the problem as a rounding out of each recitation. The lesson must be brought to a satisfactory close if it is to be most successful.

Too many lessons are left undeveloped. The teacher either plans too much or permits too much irrelevant talk; the recitation is not finished up satisfactorily. A hurried assignment for the next lesson is made and the class is dismissed.

Such an assignment is an invitation to poor preparation. The learner's interest must be awakened in the coming lesson, if he is to come to the class ready to participate intelligently in the work ahead. Time should always be kept to stimulate a living interest in this work, to awaken in them a desire to study for themselves and come back prepared to contribute to the success of the recitation.

### LESSON OUTLINE

1. What are the best evidences of real interest in a lesson on the part of the teacher? Of the students?
2. What besides careful preparation is essential to success in the presentation of any lesson?
3. How do you understand the idea that one should depend upon the Spirit of the Lord when he preaches or teaches the Gospel?
4. When is a speaker or teacher entitled to the blessings of the Lord to help him in his efforts?
5. Why must a lesson be "kept open" to receive other than the teacher's contributions to it? What warning should be kept in mind?

6. What do you understand by the thought that "learning comes not so much from without as within?"

7. How best can the teacher learn the pupil's point of view toward the work?

8. What are the three essential steps in teaching any lesson? Discuss each.

9. Suppose the lesson period is one-half hour, how much time approximately should be given to the first, the second, the third steps in a lesson? How much should be saved for the lesson assignment?

10. Why is a poor assignment an invitation to failure in the succeeding lesson? Suggest one way a class may be stimulated with a desire to study.

Note to leader of teacher-training class: It may be necessary to give more time to the lesson assignment. Do not hurry over this point. Make sure also that the teachers understand clearly the point of "keeping a lesson open" for class contributions, yet holding the learners in line of the main purpose of the lesson.

## CHAPTER XVII.

### CLASS CONTROL

Class control is dependent mainly on self-control by ~~the~~ teacher. Self-control is based principally upon personality and preparedness. These are the two main timbers, indeed, that bridge the way to success in teaching.

Preparedness has already been given its due share of attention in the previous lessons of this course. Only one final remark as to its importance need be made here. Admiral Dewey, when asked how he won the battle of Manila Bay so easily, is said to have replied with sailor-like brevity, "By getting a good ready."

Personality, the second essential, is something difficult to define. It seems to comprehend the sum total of the habits of the individual. Many of these are born with us; the rest are made. In this part of our lives that may be shaped is our opportunity for self-conquest and self-improvement.

The most important work of anyone's life is the conquering and controlling of self. "He that ruleth his spirit," says the wise man, is better "than he that taketh a city." To which one may well add: unless a person does rule himself, he can hardly conquer a city or command anything else.

The teacher who has command of himself is most likely to be able to control others. But this control, to be most effective, must be indirect rather than direct. There is no place in our organization for arbitrary rule or autocratic force. Such discipline defeats its

own ends. Command that really controls is not usually expressed in words or in other outward display of authority.

The best class disciplinarians say little about order. They act in an orderly way. They go straight at the purposes of the lesson. They say by the tone of their words and by their well-directed actions: "We are here for business." The class naturally responds to such leadership and falls into line.

The illcontrolled person is always nagging the class for order. Such a teacher never gets what he or she is after. This class, feeling the nervous spirit of this sort of leader, adds to it with interest. Let such a teacher begin with himself or herself and the difficulty will rapidly disappear.

The teacher's voice reflects plainly the spirit of the teacher. A controlled voice works magic with the listeners. If firm, clear tones are used the class is likely to be quiet. If the teacher speaks in a high-pitched, raspy tone, or in a tone of lazy monotony, the control is usually lost. Here, again, we see the importance of acquiring a good speaking voice.

A common mistake made by teachers is suggested by this incident. The writer once called at a certain home. The children of the house were making so much noise that he had to knock at the door several times very loudly before he could make the inmates hear. Finally his sharp rap caught the ear of the mother, who called out in a shrill voice, "Come in!" As he opened the door she piped out again, "Come in! I try to talk above their noise." The harsh, worn voice of the mother showed that she had been talking above the noises of her noisy household for a good many years.



The teacher who will talk above the noises of the class, may continue so to talk. But the results of the work are likely to be hardly worth while. The lesson is largely lost, either through not being heard or through lack of respect for the work.

Teachers should quietly but firmly stand for law and order. No matter what is taught, these silent lessons are more important than many that may be given in words. Pupils, after all, absorb much of the Gospel through their environment—and one of the first things that should be impressed on them is found in this sublime sentence quoted before: “Order is ~~Heaven’s~~ first law.”

### LESSON OUTLINE

1. What instances can you give from life showing clearly how control in one's self is the strongest influence for control of others?
2. What is the relation of preparedness to discipline?
3. What do you understand by personality? What are some of the ways it is shown in each individual?
4. What one thing can everyone do to strengthen and improve his personality?
5. What do you understand by the direct and the indirect methods of discipline? Which is better? Prove your point by illustration.
6. Think of the most effective disciplinarian or leader you know. Describe, without mentioning names, the methods of control he or she uses.
7. What is the relation of the voice to discipline? What is the best way to correct an uncontrolled voice?
8. What is the lesson in government you read out of the incident of the mother who tried to “talk above their noise?”
9. Suggest a practical method for getting respectful attention to the lesson.
10. Why is it very important that there be order in the class room? Give two reasons.

## CHAPTER XVIII.

### THE TEACHER'S LANGUAGE

#### Sec. 1. The Speaking Voice

Nothing makes more for the success of a lesson than choice, well-voiced language. Speech is the main medium by which thought and feeling are communicated between soul and soul. If this medium is faulty, the results, of course, are not so successful. It should be our pride, therefore, both for our own personal benefit and for the sake of our pupils, to make the language we use as clear and pure as possible.

In this effort four main things may well be aimed at: 1, cultivating the good speaking voice; 2, acquiring enunciation; 3, gaining a command of words; 4, cultivating correct forms. Each of these essential phases of language will be given a lesson for special consideration, too little time, indeed, but enough perhaps to point out the way and to stimulate further study and practice on the exercises to be suggested.

In a recent address before the University of Utah students, General Richard W. Young read a letter from the War Department. This letter had been written by an officer in one of the military schools in reply to the question, "Why do so many of our college-trained boys fail when they try to become officers in the American army?" One of the reasons given—the one that applies directly to this subject—was, **many of them fail because they cannot articulate distinctly and speak in clear carrying tones.** "We cannot," said the officer, "trust the lives of our young men to a leader who cannot make himself understood."

It is a very important thing, not only in the army, but in the school room, to make one's self understood. Many among us do not understand their own voices, and for that reason are misusing and often abusing them.

"The voice is the greatest of all instruments," our old choir leader used to tell us, "because God is its maker." It is made up of all the essential parts of any instrument. The vocal cords, for example, correspond to the strings in the violin or the reeds in an organ. The head cavities (mouth, larynx, and nasal passages) give room for the tones to resonate, just as does the violin box or the pipes in the pipe organ. Then there are the lips, the teeth, to shape and regulate the tones, as do the fingers on the organ keyboard or the violin. Again, we have the muscles that help us exhale and inhale air that tones may be made.

Many people ignorantly abuse these various vocal organs. The delicate vocal cords are often overstrained with shouting and singing in the raw air. The head cavities are often stuffed with cold or filled with unnatural growths. The body is so bound with tight clothing at times that it cannot breathe properly. In other ways, also, the vocal organs are misused and impaired.

In the class room the voice is often wrongly used. Have you never listened to the "teachers' tones?" The common tendency among teachers is to pitch the voice too high. Preachers frequently do the same thing. It may be because they feel unnatural and strained before a class or an audience. The voice, because of this nerve tension, is misplaced. If the practice of using it thus wrongly continues, the faulty tones will become fixed. Teachers should **be natural**; if they

cannot be natural, to speak in musical terms, they are likely in time to be flat or be sharp.

The conversational tone—just natural every-day talking—is the proper basis for the speaking voice. Teachers should learn to feel at home with the pupils. The class room is just a place where people meet to talk things over, to share their thoughts and feelings. Pupils come there to be taught, to express their thoughts and feelings, not to be “preached at.” If this thought could dominate our feelings we should go far toward overcoming the “teacher’s tone” and thereby keep and cultivate better speaking voices.

Another important thing in voice production is proper breathing. On this depends the strength and staying power of the voice. Too many people breathe only from the upper chest, using the thin, “spare-rib” muscles to work their lungs instead of sending the breath upward by using the strong muscles of the abdomen, reinforced by those of the diaphragm. Each person can test his own way of breathing by pronouncing such a word as “halt.” Watch how the air is expelled in giving this word.

Observation of one’s own habits in speaking will help greatly to give one a proper understanding of the greatest of all instruments. Proper practice in speaking will do much to strengthen and preserve our God-given voices.

### LESSON OUTLINE

1. Show why clear, choice language is of vital importance in any person.
2. What common faults have you observed in the every-day speech of street and home?

3. What qualities of speech are of first importance in a teacher? Why?

4. Discuss the voice as an instrument, pointing out the comparison between the various vocal organs and those essential parts of other instruments, as the violin.

5. What are some of the ways in which the vocal cords are frequently misused? Discuss the preservation and strengthening of these organs.

6. What diseases often make the tones faulty? How can pure tones be best cultivated?

7. Discuss proper breathing as a source of vocal strength.

8. What is the effect of the voice on class control? What type of voice is likely to make the class irritable? What type tends to put an audience to sleep?

9. Describe the voice that is most effective in speaking or teaching.

10. What is the effect of right singing practice on the voice? In what other ways can each person preserve and strengthen the voice?

Note: It will be well, if possible, to get some vocal or elocution teacher to give expert assistance on this special subject. Charts or drawings illustrating the vocal organs may also prove helpful in explaining how tones are made.

## CHAPTER XIX.

### THE TEACHER'S LANGUAGE

#### Sec. 2. Training the Tongue

"Speak the speech, I pray you, as I pronounce it to you, trippingly on the tongue." Do not mouth it.

This advice, given about three hundred years ago by Shakespeare, strikes the central thought of the message of this lesson on enunciation. The chief difficulty with people who do not speak clearly is that they "mouth" their words instead of speaking them "trippingly on the tongue."

The tongue, the lips and the jaw are the chief organs of articulation. If the tongue and lips are lazy and the jaw rigid, the words will not be made distinctly. To see how these organs work in making words, pronounce aloud the words "trippingly," and "articulate" distinctly, and observe the action of these organs as you do it.

I was once taught by an Indian the importance of the tongue in articulating words. We were traveling together on a stage. I kept asking him to give me the Indian names for various things we passed

"What do you call that?" I asked, pointing to a chipmunk dashing across the road.

"Wid-it-si," he said.

I imitated him.

"Oh, you learn Injun talk heap quick," he said laughing; "your tongue no tied."

Not many teachers' tongues are tied; but many do not enunciate clearly, nevertheless. Sometimes their talk is too rapid, too nervous. A great many faults are

due to this "hurry habit." A study in self-control is the best cure for such a trouble. A good motto, also, for those who may have the habit of running words together is given to us by Dr. Oliver Wendell Holmes, in these lines :

"Speak clearly, if you speak at all,  
Carve every word before you let it fall."

Tongue laziness accounts for much of the faulty enunciation. People are prone to take the line of least resistance in this as in other things. For that reason we often hear "**bleve**" for **believe**; "**brethern**" for **brethren**; "**finely**" for **finally**; "**'em**" for **them**, and hundreds of other carelessly enunciated words.

Another common fault due to carelessness is the dropping of endings. For instance, **swep, wep, kep, slep**, instead of **swept, wept, kept, slept**. This failure to put the finishing touch on the words causes a great deal of the poor enunciation heard in singing. Much of the beauty of our songs is lost because of this habit of dropping word endings.

Have you ever heard this remark from a disappointed auditor, "Oh, he or she sings well enough, but I cannot understand a word of the song?" Our greatest singers generally enunciate their words artistically. So also do our greatest speakers carve their words clearly. Of what use is it to sing or speak unless the words are made clear? Teachers should surely give themselves and their children a training in this important matter.

One sound deserves especial attention. That is the sound represented by "ing." It is one of the brightest sounds in our language when properly given. Hundreds of our words have this ending, as : **singing, ring-**

ing, bringing, etc. The sound was given to us by the French. When the Normans conquered England, this sound was brought to us; it has done much to brighten our English tongue. A great many people, however, fail to use it. They will persist in following the old German habit of saying **doin', thinkin', seein', goin', feelin',** etc.

More distressful still is the **jist, kin, git** habit. These little words are so often used that mispronunciation of them mars our speech greatly. Likewise, the bad habit of saying **fur, wuz, bekuz, uv, frum, und, and ur,** instead of making these often used words clear—**for, was, because, of, from, and, or.**

It should be the pride of every Latter-day Saint to overcome these common little errors of speech. Every one of us is a minute-man or woman, likely to be called upon at any time to speak in public. We are also constantly being called before young people to teach. A good living example in these matters would be most helpful to our pupils.

### LESSON OUTLINE

1. Give Shakespeare's advice to his players on enunciation. What two words in it almost make a full lesson on this subject of speaking words clearly?
2. Why is proper articulation of words so essential in speaking, teaching and singing?
3. What common American habit causes most difficulty in enunciation? Give illustrations of faults in word pronouncing due to haste.
4. Which of the vocal organs are most directly concerned with articulation? What are some common defects in the use of these organs?
5. Make a list of ten words that are usually mis-enunciated because of so-called "tongue laziness," as **bleve** for **believe**.



6. What is the effect of the proper pronunciation of the sound "ing"? Where is this sound resonated? Try by practicing the words **singing, ringing, feeling**, and others like them to give these words the right finish.

7. Why is it so important that these words be properly pronounced: just, can, get, for, was, because, or and? Name other frequently used little words that deserve like attention.

8. What words in our language seem most difficult to enunciate properly?

9. Suggest helpful plans for training the tongue to speak the words "trippingly."

10. What do you think of the practice of reading some selection in good verse or prose aloud each day? What benefits might come to us, both in voice and training, of mental growth, by such a habit? What help might this habit bring to the home?

Note: In "Live Language Lessons," Book Two, and also in Book Three, will be found a number of carefully-worked out exercises in enunciation, in the chapter on "The Poet's Art."

This book is in use in the schools of several states where most of our teachers live. It will be found helpful. The volume can be readily procured by most of our teachers without buying, therefore it is suggested here.

## CHAPTER XX.

### THE TEACHER'S LANGUAGE

"A word fitly spoken is like apples of gold in pictures of silver."—Prov. 25:11.

#### Sec. 3. A Command of Words

Ability to use choice words with ease and accuracy is worth a great deal to any person. The speaker needs such skill, of course; likewise, the teacher; so does everyone. Choice language is a passport into good society; it brings power in public life; it has even a money value in business.

This last point was impressed upon me lately by a young acquaintance who happened to be riding in the street car with me. As he sat down he said, "The manager of our company is anxious to see you."

"Why?" I asked.

"He wants you to give him a course in English."

"What for?"

"Well, he has come to a point where he realizes that he is losing money because he hasn't a command of language."

"Losing money because of lack of words?"

"Certainly; don't you know that it takes good language to do business most effectively in these days?"

"I hadn't thought of it in that way."

"Well, suppose a man has goods to sell and he goes to a prospective customer. The customer listens to him. He talks for five or ten minutes, or half an hour,

and can't convince the buyer. He loses the business; the other salesman who can make the customer see the point gets the money, that's all."

"You mean that good language actually has dollar value?"

"I surely do; and business men are beginning clearly to see it. Did you notice what one of our national leaders in business said recently along these lines?"

"No, what did he say?"

"In an article he wrote in one of our magazines he said that if he had his life to live again he would strive to learn how to use better language. He realizes keenly now the value of a command of words."

Latter-day Saints, of all people, should certainly strive to acquire a good speaking vocabulary. We are a Church of public speakers. No people has developed more fluency in speech than we, but is our language always choice or fitting? How many of our preachers and teachers use words with care? How shall we hope to gain the respectful attention of the world to our message unless we pay more respect to our language? A little more attention to the use of right words would work wonders here.

It is not many words, but the fitting ones, that one needs. To be able to say the right thing at the right time, one must know how to choose the right word for every occasion. Observe, for example, how well chosen are the words in this letter which President Lincoln penned to a mother bereft, by the cruel war, of her all:

Nov. 21, 1864.

DEAR MADAM:

I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from a loss so overwhelming. But I cannot refrain from tendering to you the thanks of a Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost, and solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours sincerely and respectfully,

ABRAHAM LINCOLN.

To Mrs. Bixby,  
Boston, Mass.

Read also "Lincoln's Gettysburg Speech" again, to see how wonderfully chosen were his words for that occasion. Lincoln had remarkable skill to use words. He gained this power through self-study and practice. He was not satisfied to use any kind of words to express himself. He was constantly striving to find the fitting word.

A proper pride in the use of speech is one of our greatest needs. This acquired, the rest would be easy. People generally are too content and careless in their language. They fall into ruts of speech, using the same old word to express dozens of different ideas. For example, "It's a beautiful day, a beautiful automobile; a beautiful dance; a beautiful play; a beautiful apple; a beautiful speech." Everything is **beautiful** or **nice** or **wonderful**; or if they have opposite feeling they may say, "It's terrible; a terrible storm; a terrible fright; a terrible ride; a terrible meal; a terrible

show," etc. Sometimes, for variety's sake, such persons use **awful** and **fierce**. Anyone who has a proper pride in his speech will strive to keep out of these language ruts.

Even worse than the common fault just suggested is the slang habit. Slang has its uses. It is one way by which good expressions are often added to our language. For example, "over the top," "slacker," "a square deal," and other expressions, have done excellent service for us. But this is no excuse for our turning to slang for our language. If we do, the slang habit will grow on us and finally our speech will be little more than strings of careless expressions.

The best way to prevent or overcome the slang habit is to build a choice vocabulary. This may be done by every person, by a careful observation of the language he reads and hears, and by daily practice in using clean, choice words in his daily speech.

These words may readily be found in good books, in magazines and in the newspapers. One needs to cultivate, however, a sense of selection, especially in gaining language from the papers. Many of the words there are not the best to follow; some of them, however, are choice and usable. A little care in choosing the best will help us greatly here.

After all is said and done, it is the desire that counts for most. "Where there's a will, there's a way" is a maxim that holds good here as elsewhere. If one really wishes to gain a command of a choice, living vocabulary, one can do it. The words are free to choose and use, and persistent practice in our daily conversation will bring into our lives the power to use them.

A command of words does not come as a gift to any one. Lincoln had to strive day after day to gain his mastery of language. So, indeed, does everyone who realizes this prize. It is a gift that comes to those alone who are willing to work.

### LESSON OUTLINE

1. When may a person be said to have a command of words?
2. Why does ability to use words with skill have even a dollar value? Show how money may be wasted through faulty letters, telegrams, etc.
3. Why is it especially necessary for our people to cultivate a good speaking vocabulary?
4. What is the chief thing to be striven for in gaining a vocabulary? Quantity or quality? Why?
5. Which words in Lincoln's letter seem most delicately chosen?
6. What is the thing most needed today in language? Why?
7. What "language rut" have you observed in the common talk of home or street? Illustrate by showing how some word is overworked.
8. What is the worst thing about the slang habit?
9. How may this habit be overcome?
10. What is the price each must pay for a command of language?

## CHAPTER XXI.

### THE TEACHER'S LANGUAGE

#### Sec. 4. Correct Usage

The tongue should be trained not to make mistakes in violation of the rules of grammar. Such errors mar our speech and mark the one who makes them as untrained. A little care and persistent practice will soon help anyone to overcome these common faults.

Happily there are not a great many grammatical forms to be mastered. Through speech survey made by the teachers of Provo, Murray, and other places, it has been discovered that only about fifty types of errors are being generally made. If these can be conquered by each person, most of the mistakes will be cleared away.

Twenty of the worst trouble-makers for the tongue, as discovered in the language investigations, are the following:

- |                                    |                           |
|------------------------------------|---------------------------|
| 1. Have got                        | 11. Have went; this here  |
| 2. Hain't, ain't, tain't           | 12. Hadn't ought          |
| 3. It is me                        | 13. I feel good           |
| 4. You was                         | 14. Can't get none        |
| 5. It don't; he don't              | 15. He come yesterday     |
| 6. I done; he done                 | 16. Can I go              |
| 7. John he; Mary she               | 17. Him and me went       |
| 8. He set down                     | 18. She sung a song       |
| 9. The book is laying on the table | 19. I have forgot my work |
| 10. Them things                    | 20. I seen it             |

These mistakes cause a great deal of our grammatical difficulty. They are not the only errors, of course, that make mischief, and they are only types of their

kind. A good beginning toward correct usage will be made, however, if these trouble-makers are conquered.

How shall this be done? Simply by training the tongue. The only way to correct any bad habit is to fix a better one. When our attention is called to a mistake we happen to be making, we should strive to master it by practicing the right form.

A certain student, for example, was once corrected by a teacher for saying, "Hadn't ought." For twenty years he had been using this form without knowing it is wrong. When his attention was called to the error he began immediately to train his tongue to speak rightly. Every time he would catch himself saying "hadn't ought" he would go through some such drill as this: "I oughtn't to do it;" "I shouldn't do it;" "I oughtn't to do it;" "I shouldn't do it," repeating aloud again and again the correct form until the right habit was fixed.

The psychology of correction is illustrated by a well-known process in irrigation. To turn a stream from its old native channel one must make a new channel. Mere putting a dam across the creek is not enough; a new way must be made. To change a speech habit likewise, a new way must be made for the nerve energy to flow through. The longer the stream has been flowing down the old channel, the harder it is to turn, of course; and the longer the mistake in speech has been made, the harder it is to correct the error by fixing a better habit.

Older persons may find it harder to overcome their language mistakes than younger ones. They should not despair, however. We are never too old to learn. An inspiring example came last year from a growing



grandmother in Provo. When the effort was being made there through the schools to correct the errors, this good lady joined heartily with the children to overcome her faults.

"Why, mother," said her son; "you are surely not going to try to change your habits of speech at this time of life, are you?"

"Certainly, I am," responded the mother; "if those forms are right, why should I not use them? I hope my boy, that I shall never grow too old to improve myself."

That is a beautiful spirit. It is in perfect keeping with the gospel of eternal progression.

Many of our mistakes in speech are made unconsciously. The speaker does not hear his own errors. Here the help of some good friend is needed. The trouble is that our friends have not always the courage to tell us of the mistake. They are fearful of offending, and their fear is often well founded, for many of us are super-sensitive over our faults in speech. There should be more frankness on these points. A free discussion of such things, given in the right spirit, would be very helpful.

It will be well not only to open up this discussion, but to follow it up. Perhaps the best way to get results is to take a few type mistakes at a time. Review these often, and in other ways try to keep the effort for better speech going until the right results are obtained.

Added to this general effort, each teacher should be persistent in practicing the right forms of speech. To give definite help here, the following drill exercises are given as part of the following preparation work:

**SUGGESTIVE DRILLS IN CORRECT USAGE**

The following sentences are offered as a beginning exercise in the training for correct usage. Perhaps the best way to use these drills is to select the sentences that give you, individually, most trouble, and through oral repeating of these and other like sentences of your own making, strive to master the mistakes:

1. Have you a book? Have you your lesson?
2. I have my lesson; I have the book.
3. I haven't seen any; I cannot get any.
4. He isn't coming. She hasn't been here.
5. It is I. It is she. It is he.
6. Were you at meeting? I did not think you were there.
7. He doesn't look well. He doesn't seem happy.
8. I did the work yesterday. She did her duty.
9. He sat on the bench. He is sitting there now.
10. The book is lying on the table. Don't lie on the damp grass.
11. Aren't those flowers beautiful? Those boys are full of mischief.
12. The bell rang before I began my lesson.
13. This book is mine; that is yours.
14. Yes, I feel well today. I did not feel well yesterday.
15. He came last week. She came today.
16. May I have an apple? May I go tomorrow?
17. I have forgotten the book. I haven't written to him yet.
18. I saw him Tuesday. I haven't seen her for a week.
19. He and I went. She and I called.
20. I knew it. It grew on the hills. I threw it away.

Note: Let these drills be used only as a beginning. They should be added upon or changed as the need of the class or of each individual requires. Remember, that fixing right habits of speech is, after all, a personal matter. The best we can hope to do is to point the way and offer a few helpful suggestions. It is the part of each teacher to do the rest.

Nor should anyone grow discouraged if results do not come immediately. Let the good work be carried on. It is worth months or even years of effort to gain the ability to use good language.

## LESSON OUTLINE

1. What determines whether a given form of speech is proper?
2. Write ten errors in language you think are most frequently made in the talk of home and street.
3. What is the best method of correcting an error in speech? Illustrate by telling how you have overcome some language error yourself.
4. Explain by practical illustration the psychology of changing a wrong habit.
5. How is it that some older people can change their speech habits more readily than others? Why should all strive, no matter how old, for self-improvement? What is the surest sign of old age?
6. Why should teachers especially try to make their speech habits right?
7. What is the best way to help one another in this matter of improving our speech?
8. Discuss practical ways to follow up this work, both in class and through individual practice.

## CHAPTER XXII.

### STORIES AND STORY TELLING

Ability in story telling is of great help in teaching. To have skill to choose a good story and to tell it effectively is to hold in hand a kind of fairy wand that may be used at will to illuminate misty thought, to make abstract principles clear, to give life to great truths. There is at our command no surer, no readier means than the story, to interest, to instruct, and to inspire the pupil.

This is no new thought. From the very earliest times the power of the story, both to entertain and to carry instruction, has been clearly understood. The ancients constantly cultivated the art of story telling until they developed it to a point that has never been surpassed. Among the old-time tales that have been handed down to us from the Greeks, the Hebrews, the Arabs, and other peoples, are to be found the finest examples of story telling. Such well-known tales as Cinderella, Aladdin and his Lamp, and the Story of Joseph, are literary gems. Hundreds of other artistic stories from the olden times might also be named. If we would learn how to tell a story well, we cannot do better than to study and retell these old-time tales. For our work in Gospel teaching, practice in telling the stories from Scripture is especially valuable.

And more. If we would know the true heart of any people we must listen to the stories they have created. To catch the spirit of the old Grecians we must listen to the graceful, Grecian myths; to know the Arab we must hear the mystic tales he was wont to tell of the

desert land ; to know the heart of the American Indian, too, we must know the tales of Nature he tells about his wigwam fires, and likewise to learn the soul of the old God-fearing Hebrew, we must feel his spirit as it is breathed to us through the stirring tales of the Bible.

This quality, however, is only a by-product in story telling. Stories are told first of all for entertainment. The tale may reflect the life and feelings of the people that produce it, or it may teach some great truth ; but always it must give entertainment, or it fails. The charm of the story lies here : it moves, it is alive, it holds the listener with moving mental pictures.

This point should be impressed : Our use of the story to instruct, to teach, must not become an abuse of a good means. To make the story a mere sugar coat for bitter doses of instruction—a practice too common among teachers—is to defeat the purpose. This need not be done. Our effort should be to find a really good story, not the “goody-good” one, to discover the tale which carries the moral naturally, gracefully, impressively, without preaching about it.

Happily, we have some excellent standards to help us in our selection. The Bible is full of stories that blend in a beautiful way the literary excellence with qualities that make for spiritual uplift. They are our finest examples of the effectively-told moral story. But the naturally impressive effect of even the Bible story can be killed by a bungling story teller. It is not enough to find the good story. We must learn how to tell it well. To cultivate the art we should try, first of all, to understand what qualities characterize the effective story, and while we study this we should

practice intelligently by telling good stories every chance we can get. For, after all, the best way to learn what is a good story is to live with good stories, and the best way to learn how to tell them is to tell them.

The writer has often been asked, "How can you remember so many good stories?" This is his only explanation: the way to keep the best things in this life is to give them away. Practice in giving away stories helps to keep them.

If you've heard a sunny story,  
    Pass it on.  
If you've known a deed of glory,  
    Pass it on.  
If your heart to Heaven's lifted,  
If your clouds of life are rifted,  
By some story-teller gifted,  
    Pass it on, pass it on.

But if comes an ugly tale,  
    Just forget it.  
If the tongue of slander rails,  
    Just forget it.  
If a vulgar lip has spoken,  
If your faith in friend is broken,  
Make this your gentle token,  
    Just forget it, just forget it.

Give us tales of life and laughter,  
    Pass them on.  
Why save all your love till after  
    We are gone?  
Tell us tales that make loads light,  
Tales that make our sad hearts bright,  
Tales that lead us toward the right,  
    Pass them on, pass them on.

## LESSON OUTLINE

1. Why is power to choose a good story and to tell it well of great value to any teacher?
2. What artistic, literary qualities have such old-time tales as "Cinderella," "Aladdin and His Lamp?" Why do they hold children?
3. Stories of this kind were created solely for entertainment. What additional quality should the Gospel story possess?
4. Discuss the story of Joseph from the standpoint (a) its literary qualities; that is, its plot, its movement, its pictures of life; (b) its moral influence.
5. What is the first purpose of the story?
6. What may stories carry besides entertainment?
7. In what way has the story method of teaching a lesson often been abused? Illustrate.
8. What story has particularly interested and impressed you for good? Be ready to give a brief example or to give in outline some really good story for the purpose of teaching the Gospel.
9. How may the story-telling art be best cultivated?

## CHAPTER XXIII.

### THE MORAL STORY

Judged from the qualities that make for a spiritual uplift, the story may be moral, unmoral, or immoral. The chief concern of the teacher is to find the truly moral story—the one that leaves a wholesome effect on the life of the child.

The unmoral story, typified by such tales as "Aladdin," "The Wizard of Oz," or "Little Black Sambo," is told only for entertainment or fun. If the fun is innocent, such stories are good in their place, but their place is hardly the Gospel lesson.

The immoral story certainly deserves no place among us, yet it is far too frequently heard on the street corners, sometimes even in our homes, and it is often found in many different forms in print or seen in the movies. The immorality in such stories is sometimes bold, but too often it is so subtle as to deceive even the wisest. It is this hidden immorality within the story that is most dangerous. We all need light to help us search it out, therefore these few guiding suggestions to help us choose the right kind of stories for ourselves and our children.

How shall we determine whether a story gives a spiritual uplift? Test it through its effect on you. Does it leave a clean feeling? Are you strengthened by it? Is your sympathy aroused for characters that stand for the right? Is some sweet lesson of life impressed on your soul, some upward pointing guide-thought sown in your heart by the tale? If any or all of these things result, then the story has a moral. If,



on the other hand, you are left depressed or morbid; if it creates false tastes, tempting you to strive for luxuries, sensuous things, or leading you to an admiration of characters that are immodest or sinful, or sows wrong seeds in your heart, then the story is morally unsound, no matter how artistically told or interesting it may be.

"The Great Stone Face," by Hawthorne—an excellent type of the true moral story—teaches this great truth: **We unconsciously acquire the qualities we admire.** Ernest, the little boy, loved the character he fancied he saw in the kindly visage carved by Nature on the mountain side, and gradually the noble characteristics he saw in the face were realized in his own heart and life.

Herein lies the potency of the story to mould and shape our lives; it arouses and directs our sympathy and admiration. But the story may lead upward or downward, it depends entirely on the nature of the story. To give point to this thought the following stories are offered:

In a certain town some boys got hold of a book called "The James and Younger Brothers." It dealt with the deeds of those desperadoes, telling of their train and bank robberies, their murders and other wickedness. The boys were captivated by the book. Day after day they would pore over it, and day by day they imbibed such a hate of law and order that they were constantly expressing it by robbing hen roosts, melon patches, and committing other crimes. One day the boys were going down the street when they spied a flock of ducks waddling out of a neighbor's yard.

"There go those detectives," said one of the boys, grabbing up some stones and pelting the poor ducks. The rest followed his lead, with the result that two of the ducks were killed. Flinging the dead ducks over the fence, the boys strutted off with the air of desperadoes.

Another picture:

Some time ago a professor visited a school and listened to the children dramatize the story of King Arthur. They did it very well indeed. At the close of the play the teacher, in response to my congratulations, said: "Yes, they seem to have caught the spirit of the story very well, especially the boy who took the leading part. An interesting thing happened with him the other day. When I called on the children to present the little play for another class, John kept his seat. On my asking him the reason, he said, 'I am sorry, but I cannot play my part today; I have forgotten to bring my shield.'

"'Oh, never mind,' said another boy; 'here, take mine.'

"'No,' John returned, with a touch of pride; 'I did not do my duty; that wouldn't be like King Arthur.'"

The story should direct our hero worship, aright. If it does, it is a moral story, no matter whether the lesson it carries can be definitely put in proverb form or not.

The moral of a story should not be forced. It should develop naturally as a consistent consequence. Teachers have been so eager to impress the moral on their pupils that they have often bent the story to make their point, or created tales that cannot stand the test of real life. Such stories are "goody-good" rather than good. Be not deceived. The little child may accept

these at first without remonstrance, but when he grows wiser he often sneers at them as Sunday-school tales, and this attitude of mind too frequently makes him rebuff all efforts to teach him religion. Let us be honest with the child. A certain boy who had been taught to believe fervently in a real Santa Claus, found out on Christmas, without warning, the truth. The discovery so shocked his faith in his parents that he turned on them suddenly with the question: "Are those stories you have been telling me about Jesus like this one?"

What shall we do about it? Be fair with the child. Parents and teachers need not be so brutally frank as to destroy the child's joy in really believing the Santa myth. It is one of the sweetest illusions of childhood, but when the time comes, as naturally it does, that the question arises: "Is there a Santa Claus?" "Why, no, child, not a real Santa; but there surely is a Santa Claus spirit in the world that makes people feel better and more generous—the spirit of the Christ Child who came to bring 'Peace on earth, good will toward men.' That is why we play Santa Claus at Christmas time—to try to make one another happy."

This may not be the best way to answer the child, but if some reply be given that satisfies his mind, he is very likely to keep the desire to play Santa Claus all his life.

Stories need not be true to fact in order to be wholesome and uplifting. Many an impressive lesson is taught through choice fables, fairy tales, myths and legends. The Savior, as already suggested, created many wonderful parables to carry His truths. But though a story need not be true to fact—it should be

true to truth, true to life, before it finds place in our teachings.

As illustrative, the following stories are both true: the first to truth, the second both to truth and fact. It will be observed that each carries the same beautiful lesson of life.

A certain faithful little boy who loved Nature and the other choice things of life, going out to do his chores one morning, when looking across the valley saw a beautiful house. It was filled with golden windows. He was so charmed by their dazzling brightness that he almost forgot his work. When he turned to it he was resolved to visit the house with the golden windows. The day finally came when he was privileged to go. His mother gave him a lunch, and off he set as happy as if the end of the rainbow was in sight.

All the morning he walked, and till late in the afternoon, then he came to the house. Children were playing about it.

"Why, who are you and where do you come from?" they asked. "I am a little boy who lives across the valley," he answered; "I came to see the house with the golden windows." "Oh, you have come to the wrong place," they said; "the house with the golden windows is across the valley."

The little traveler turned heartsick in his disappointment to look in the direction in which they were pointing, and lo! to his surprise and joy he found that his own house, in the rays of the setting sun, was full of golden windows.

Now please, dear teacher, don't hammer on the moral. Let it sink into their hearts of its own sweet weight, assisted only by a few helpful questions, such

as these: When have you seen golden windows in any house? Can a home have golden windows in it when the sun is not shining? What else can fill a home with sunshine?

The other story comes from a cabin home that had golden windows in it:

It was a lonely ranch in the "Bad Lands" of Wyoming. Some travelers were enjoying a good dinner prepared by the wife of the rancher, when one of their number, worn out by the hard journey and wearied by the monotony of the desert stretches, said to the cheery hostess:

"I don't see how in the world you can be so happy in a place like this; why, I should die if I had to stay a month in this desolate country."

"You feel just as I did when I first came here," returned the lady, smilingly; "I thought then that I could never endure this life. The change from my home among the gentle, green hills of Iowa was so great that I was heart-sick. I cried every day until my husband finally gave in, and let me go back home. Oh, how like heaven that old home did seem, clean and white among the trees. But after a few days of joy, things did not seem quite so heavenly. It grew on me gradually, as I stayed, that the people there were not all angels, that they had their daily grind of duties, their human ups and downs, just as we had them out West. My experience away from home had at least given me a clearer view of things. Finally, I actually began to grow homesick for the rugged ranch life among the sagebrush hills. And I came back contented, ready to make the best of my lot wherever it be. For I had learned that, after all, it

doesn't make so much difference **where** you live; it is **how** you live, that counts."

It was this last thought that struck home to my boy heart. Not **where** one lives, but **how**.

No greater moral stories have been created than those that come from the Scripture. Three things characterize these stories: they are simple; they have a gripping interest, and they give a true spiritual uplift. For this they are an ideal type of story for the Gospel teacher to tell in the classes, and to use as a standard of measurement for other stories gathered from other sources. Our effort always should be to find such true and wholesome stories as will aid in making clear and impressive the lessons of life we are called to teach.

### LESSON OUTLINE

1. Explain what is meant by the words **moral**, **unmoral**, and **immoral** as applied to stories. Give illustrations of the first two types.

2. What practical influence can every teacher exert to lessen the spread of immoral stories?

3. What good purpose may unmoral stories sometimes serve?

4. Give some good tests to determine whether a story is wholesome.

5. Why is a good story so potent for good or evil?

6. When are so-called "moral stories" unsound and unsafe to tell to children? Illustrate.

7. How may fanciful stories sometimes be true? Illustrate.

8. In what three ways may a story be true?

9. Why should a teacher not "hammer on the moral" of any story? What may be done indirectly to bring the lesson clearly before the pupil's mind?

10. Why is the scriptural story a standard for gospel teachers to use and to follow in choosing other stories?

## CHAPTER XXIV.

### HERO TALES OF TODAY

It was over in France a few weeks ago that this incident happened:

A teamster—one of the boys from our mountain land—had just brought up a load of supplies to the firing line. He had driven his team through the bursting shells, not without fear and trembling. As he was unloading the goods, the captain came up and said:

“Jim, I hate like thunder to ask you to do it; but the boys need another load of goods tonight.”

The man turned pale as he replied: “Captain, I hate like the devil to go; but what it takes to do it, I’ve got.”

The heroes are not all dead by any means, as the terrible world struggle we are having has already amply proved. Nor have all of the hero tales been fully told. Out of the throbbing present they are coming one after another, so fast as to make one thrill with new pride in the strength, in the true soul of the true man. It takes great circumstances to call these sublime qualities forth; but the true man has never yet failed to respond when duty called.

The storm that shakes the oak but makes it take a firmer grip upon the rock. The suffering and the sacrifice that man must make for the sake of a great cause, only makes him plant his feet more firmly on the rock of truth. And out of his determination to face the issue squarely comes his divine strength.

Everywhere around us are struggling, suffering hearts. Every day is some hero tale being enacted, quietly, gloriously, by some soul. Every striking of the hour some heart goes through the test that measures his manhood, or her womanhood. Not often are these heroes heard of; occasionally they come into the limelight, but more frequently is their heroism overlooked.

These heart-stirring, every-day hero tales may serve to brighten any class, and point a lesson of life. They connect closely with the living present. They have a meaning for the learner that vibrates. We cannot do better than to find and use such material, if it fits our class needs.

Have you ever tried filling a notebook with choice incidents from real life, plucked from the papers or the magazines? Or have you cultivated the habit of gathering and keeping the tales you have heard from the heroes of life around you? The teacher who is alive to this work never fails to have new and fitting materials with which to brighten the class work, and to give point to the lessons of life to be taught.

It is just such every-day tales of humble heroism that have made the great story of our Gospel. The deeds of ordinary men and women, struggling, sacrificing, living and dying for the Gospel's sake—giving their all for what they believe is true—this the story.

If we would impress these essential lessons of life on those whom we teach, we cannot do better than to turn to the choicest stories of these living saints. In their humble experiences are to be found the tales that the humblest heart can understand. In the daily lives



of those who have lived the Gospel is to be found much of the best material for teaching it.

Did you ever sit down with some good, gray-haired pioneer father or mother and listen to their tales of early times? Much of their talk may seem rather common-place rambling, but listen awhile. Out of their reminiscences may come some gem of thought or stirring incident that carries a profound lesson of life. These human interest stories do not often find place in our histories, but they hold the common man, and they are most valuable as side lights on the lessons we are called upon to teach.

Here is an illustrative story the writer recently picked up—just a little incident to show how one pioneer boy did his duty.

It happened in 1864—my uncle, who told the tale, then a boy of sixteen, had been sent to help bring emigrants across the plains. On their return trip they camped one night near Grand Island, on the Platte river. As they were driving their cattle across a branch of the river to the island to feed for the night, my uncle said to his captain:

"That old spotted ox of mine will turn up missing in the morning, I believe."

"What makes you think so, boy?"

"Well, he has been so trashy today."

"Oh, I guess we'll find him all right," said the captain.

When morning came, however, and the ox was not in the herd, the captain called my uncle aside.

"Boy," he said, "we can't stop the whole train to hunt for that ox, but we'll drive your team and let you stay behind and bring him on."

"I don't like the job, captain," responded my uncle; "but if it's to be done, I'll do it."

It was no pleasant prospect for the boy. The country was full of Indians. To be caught by them alone on the prairies was almost sure death. But the boy saddled a horse, gathered up a lunch, and struck out, toward the island, while the ox train wound its way out of sight among the hills toward the west.

All the morning he searched for the lost ox. Noon came without success for his efforts. He dismounted and ate his lunch, while his horse grazed near him. Then he remounted and began again to hunt, riding round and round the big island in ever narrowing circles. Just about sundown, as he sat resting and gazing about, he saw the old ox rise out of his hiding place in the tall grass a few hundred yards away.

Riding toward the truant, the boy started the lazy old animal across the river. He found the trail of the train and followed it toward the setting sun. All night long he kept his lonely way. The wolves occasionally broke the stillness of the long night with their howling, but luckily they did not carry out their threats, nor did any Indians molest the boy. At daybreak he came into camp with the lost ox.

"I knew you'd bring him home," was the quiet comment of the captain.

In the duty well done the boy found, as we all shall find, our best reward.

### LESSON OUTLINE

1. What incident out of the throbbing present has impressed you lately and strengthened your faith in humanity? Be ready to share some choice short story of this kind with your fellow teachers.

2. What are the rewards of suffering and sacrifice in any great cause?

3. Why do these humbler stories serve so well the purposes of teaching?

4. Suggest practical ways of gathering and keeping these choice human interest stories.

5. What part have these tales of humble heroism in the making of the history of our own Church?

6. Be ready to tell some choice story you have heard from some pioneer father or mother, that drives home some lesson of life.

7. What effort has been made in your community to gather and preserve these tales? What might be done toward this end before these stories slip away?





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